

The Japan Christian Quarterly

Sponsored by the Fellowship of Christian Missionaries.

FLOYD SHACKLOCK, *Editor* DEAN LEEPER, *Assistant Editor*

Vol. XVIII

Spring, 1952

No. 2

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American agent; Dr. Wallace C. Merwin, 156 Fifth Ave., New York 10, N. Y.
Foreign subscription, \$3.50 post paid.

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As a journal of missionary thought, *The Japan Christian Quarterly* welcomes constructive discussion of missionary work and problems. The editorial board may or may not agree with the opinions expressed by the authors of articles. The authors alone are responsible for their statements.

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Editorial

As these lines are written, it is predicted that the peace treaty will become effective before our publication date. Japan will again join the family of nations. It is an event of profound significance for the people of Japan. How will they take their place in the complicated affairs of international relations? How far will Japan solve some of those social problems inherited from feudalism, and those economic problems of land and resources—problems which helped to bring on the Pacific War? Many of those problems remain unsolved, yet peace must rest upon effective solutions.

All observers have been watching for signs which might give a clue to the direction which public sentiment may take. It is not impossible for the sense of freedom to lead to a narrow nationalism which may be severely critical of the west. More significant to date has been the somewhat romantic nationalism revealed in the popularity of the literature, drama and art of ancient Japan. In general, this has been a wholesome expression of national sentiment, which after all must find some expression. Though it is too early to prophesy what the future may hold, these are important days for Japan. How lasting will be the effects of the lessons in democracy of these postwar years?

It is an exciting time to be working with the Christian church here. Though the new freedoms did not bring the immediate and spectacular results of early predictions, the church is making substantial and steady progress. We continue in this issue our survey of the current social and political scene, but concentrate attention on a study of the Christian churches and Christian people as Japan emerges as a sovereign nation. What does the new freedom of peace mean to this group with which we are most closely related?

Unquestionably, the most significant trend of these months, in the churches, has been the growth of, and particularly the expression of, peace sentiment. In many ways it resembles the similar movement in the west after the first

world war. It is widespread throughout the churches, especially among the youth, and among many pastors and professional people, though it finds a responsive echo in other groups of lay Christians. The fact that Japanese Christians are now taking a definite stand, pro or con, on an issue such as the peace treaty indicates a new sense of responsibility which was lacking ten years ago. Professor Sakurai, in *The Social Awakening of Japanese Christians*, makes the interesting suggestion that a social awakening among Japanese Christians is an aspect of their sense of freedom.

The several articles in this *Quarterly* on the peace treaty have a deeper significance than any possible effect which they might have on the adoption or rejection of the treaty. Indeed, the treaty is already assumed to be an accomplished fact. But these articles are important at two points at the least.

They show clearly how deeply the Japanese church is concerned that there be no more war. The editors can not attempt to state what proportion of Japanese Christians take the pacifist position illustrated by the Kinki Christian Peace Society. Certainly it is a minority position. Mr. Ebizawa in *Christian Responsibility for Peace* gives a helpful analysis of the various positions taken by Christians. Regardless of the attitude of a missionary toward pacifism, it is imperative that he know the currents of thought among his Japanese fellow-Christians. One of our first responsibilities is to be informed. In this issue we attempt to show the thinking of the pacifist group, for there can be no doubt it is an influential segment of the Christian movement.

And whether one agrees with these Japanese pacifist groups or not, and missionary opinions are of course divided, it must be recognized that the Japanese Christians are daring to criticize official positions of their government as they have not done hitherto. We do not regard these statements as the last word on the question, but we commend the sense of divine imperative which leads Christians to follow their conscience, even though it be in criticism of official pronouncements. This is a healthy sign for the church in any country, when it applies Christian conscience to the questions of the day.

This new phenomenon of critical conscience is related to the careful analysis by Charles Iglehart, in the last *Quarterly*, of social pressure and individual conformity. Can we expect the Japanese church to show equal courage in criticizing social evils in the immediate neighborhood? Related also is the problem of the degree to which a missionary, as a guest of a country and as an alien citizen, should participate in political issues. Should he hesitate to enter domestic political issues? Or should he boldly attempt to exert influence on politics? What is the line between moral and ethical issues upon which

every Christian is expected to speak and act, and political issues which the Japanese people must decide? We repeat: these are exciting days to be working with the church in Japan, as it meets new responsibilities with devotion and faith.

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With this issue, the Editor lays down active responsibility for the *Quarterly*, because of his early return to duties in the United States. The response of missionaries in Japan, and friends and supporters in the home lands, has been most heartening and has justified the conviction that a journal of missionary thinking is needed in Japan. Since so many of our missionaries are in their first terms, it is important to have a channel for the discussion of the questions, old and new, which missionaries should face. Moreover the advanced degree of autonomy of the church in Japan means that we must be blazing new trails in missionary-national worker relationships. And if the *Quarterly* can also continue to serve the cause of Christian fellowship, it is well worth the considerable amount of time and effort required from the Editorial Board. To them the Editor expresses his appreciation for their co-operation.

The Assistant Editor, Mr. Dean Leeper, with the help of Dr. Willis Browning, will carry responsibility until the annual meeting of the Fellowship of Christian Missionaries which sponsors the magazine.

Meditation

EDWARD E. DAUB

“Weep for Yourselves”

“Daughters of Jerusalem, weep not for me, but weep for yourselves and your children.” (Luke 23:28)

All of us have been exposed to the theory that doing good and being happy go together. If you visit the sick, feed the hungry, or clothe the naked, their gratefulness will bring joy. But our own experience often says, “False. Bliss is not necessarily bound up with goodness.”

The woman who presents a simple gift of drinking glasses to her church anonymously is hurt by the words of others, “Who brought these cheap, unattractive glasses? They are a disgrace to the church.” A young minister in the States who truly believes that God has made of one blood all the nations of the earth, is branded a communist because he witnesses to human brotherhood in interracial fellowship, challenges suburban restrictive covenants and all the subtle prejudice of the white Christian. A Christian mission preaches the gospel at a mission hospital, and the Christians are accused of not really caring for the health of the people but of using the hospital as an attraction in order to impose their belief in the superiority of the Christian religion. Each one of us must carry scars from such experiences, when we have done our very best, in all honesty and devotion to Christ, and yet we have been misunderstood or disliked.

There is sorrow born of such disappointment, a sorrow which can become destructive and lead to self-pity. “Pity me, pity the one who is misunderstood.” But self-pity is the road to bitterness. That was the end for the club foot hero of Maugham’s novel *Of Human Bondage*, who prayed passionately to the loving God to remove the curse, and every morning lifted the covers, peering hopefully to see a normal foot, but remained a disappointed cripple. His nightly cries to God became more urgent, but the covers were lifted with less hope, until at last he bitterly denounced God and love and faith. Self-pity must at last dip its pen in gall and bitterness.

Knowing the danger of bitterness, we look for an escape from self-pity, and

generally we seek release in looking upon someone whose experience has been worse than our own, to cure our own sorrow in pity for someone else. Christians do not have to look very far to find the one whose life is more tragic than their own, for Jesus whom we follow was crucified.

Jesus knew that he would meet death when he decided to enter Jerusalem. The events of the last week did not come upon him in a confusing rush. Yet, he was a person with feelings and hopes, not so inhuman as to fail to be touched and hurt by Judas' betrayal and Peter's denial. At the Last Supper he knew that one would betray him. Could that foreknowledge ease the sharp irony of a kiss that signalled his capture, capture as a thief, a robber, with clubs and bludgeons in the night? Was not the kiss salt to the wound?

Peter, strong to affirm his loyalty, was understood by Jesus better than he understood himself. "Lord, I am ready to go with you to prison and to death." "I tell you, Peter, the cock will not crow this day, until you three times deny that you know me." But Jesus did not know the time and occasion of denial which would make it more bitter. It was while men mocked and beat the Son of God, while men reviled and tormented him, that Peter was sifted like wheat and thrice denied the one he dearly loved.

The abuses culminated in the mad cry of the crowd for Barabbas, a murderer, to be saved, and a savage cry for Jesus to be crucified. What man, with any heart at all, can ponder such scenes of hate, treachery and weakness without a deep pity welling up in his heart? What man can dwell on his own sorrows when the deepest depths of sorrow are revealed? Pagan as well as Christian has often thought, pity poor forsaken Christ.

Such pity was present then as now. A multitude of people followed him along the road to his death; men and women were wailing and lamenting for him. Not everyone in Palestine had screamed for his blood, not everyone hated; for those were the sobs of the little people that loved him. A stream of folk mourned the whole bitter tragedy; many wept and sorrowed for Christ—except Christ himself. "Weep not for me." Tears are flowing in the wrong direction. Weep for yourselves and your children. You are pitying the wrong one.

Christ rejected pity, for he was free of self-pity. Undoubtedly Jesus was pained as a person, but his deepest concern was not with the fact that Judas betrayed him, but with Judas who betrayed him; not with Peter's denial of him, but with Peter who denied him; not with the personal slur of being called a criminal, but with those who branded him a criminal; not that a murderer was given freedom and he was condemned, but that mankind chose a murderer and hated the love of God. If Jesus had been forced to sorrow over his own rejec-

tion, he would have been a good man who received the height of injustice, but just a good man, and not the incarnate God. Christ's words to the heavens were not, "Father, pity me, have compassion on me," but, "Father, forgive them." Jesus sought not the vindication of his own goodness, but the conquest of the sin in man by the grace of God, who alone is good.

A strong, never a weak, Christ confronts us and turns us back upon ourselves. "Weep not for me, weep for yourselves." He returns us to the self-remorse from which we sought release, but with a new twist, a new sorrow, for now he has revealed to us a more profound sin within ourselves.

Weep again, but weep not that your efforts were unrewarded, but that you sought reward. Weep, that you were concerned with the recognition of your goodness and your truth, and not with man's rebellion against truth. There is a deep rooted selfishness even in our goodness when its outreach does not include those who despise a humble gift, brand brotherhood as communism, or accuse the missionary of cheap salesmanship.

The wounds that men inflict may be borne stoically, but the wound of Christ lays bare selfishness in our hearts, which we cannot heal. We can but weep for ourselves. Yet, there is healing in Christ. He wounds in love, a love that forgives our subtle denials of him and turns us from inward pity to an outgoing compassion.

Because of this healing love of Christ, the spirit of the person who has donated a gift of glasses to the church does not dwell on the disparaging remarks of others but loves even those who despise the humble gift. The young minister realizes that brotherhood extends not only to minority racial groups but even to those who persecute that same group. The missionary sees, in being accused of insincerity by non-Christians, a greater reason for preaching the gospel of Christ and God's love.

Yet, the joy of true love involves sorrow. We see more clearly the pains and the needs of our loved ones and our world and feel that pain more deeply. Sorrow is never banished by love, but enters that new dimension, the dimension of Christ. We weep for our children and for mankind.

Have you ever tried to comfort a child who has been frightened and has cried in fear? Seeing his confusion and dismay, have you done all in your power to console him, to calm his troubled cries, to dispel his fear—but to no avail? Yet you still care for him, despite the pain.

Then you can taste of God's relation to the world, giving His only Son, revealing in him His mercy and tenderness to a world of confusion and turbulence.

Yet the world so often continues to accept turbulence and strife rather than

to turn to Him in penitence, faith, and trust. There is a cross in the heart of God, whose mercy is eternal, a cross that will remain until all are in fellowship with Him. So there will be a cross knit into the heart of the Christian, who must love as God loves, who will suffer for others and weep for the world, until that time when every knee shall bow and every tongue confess that Jesus Christ is Lord.

A condensation of a sermon preached at Tokyo Union Church, February 17, 1952.

The Social Awakening of Japanese Christians

By NOBUYUKI SAKURAI

Reflections on Japanese Christians

With the end of the Second War, the new era of democracy seemed to begin in Japan for the first time in its history. There was enthusiasm for democracy all over the country, though it was strangely like the enthusiasm for nationalism before. Christianity was considered somehow to be linked with democracy, and the Christian churches in Japan seemed to have a great opportunity. It was true that there were not a few among the non-Christian Japanese who expected the building of a new democratic Japan based on the application of Christian principles.

However, in the course of time it was felt that the Japanese Christian community was not strong enough to perform the duty of providing a firm basis for democratic reconstruction of this war-defeated country. In spite of the disestablishment of State Shinto and the disappearance of unfavorable pressures on Christianity, the wounds of the Christian churches in Japan, incurred in the past, were too deep to be healed at once. With all the strenuous efforts on the part of Japanese Christians and the wholehearted support from Christians abroad, especially in America, the Christian population in Japan did not grow as fast as expected and still remains less than one-half per cent of the people of our country.

Moreover, as the Occupation revised its purpose in Japan from rebuilding her national life into a free, independent and neutral society to employing her as America's Far East bastion against communism, the old reactionary forces became strong again in Japan. Social changes under the Occupation scratched only the surface of our national life. Mark Gayn, an American journalist, gave us in his *Japan Diary** an eyewitness report on the facts proving this reactionary tendency in postwar Japan.

* New York, William Sloane Associates, Inc., 1948. Recently translated into Japanese by Takeo Inomoto to become a best seller week after week.

With the conclusion of a partial, not over-all, peace treaty at San Francisco which allowed Japan to rearm, militaristic nationalism is going to revive again here in Japan. It naturally follows that totalitarian control over freedom of expression and faith will gradually return.

Under these circumstances, the thoughtful Japanese Christians are forced to analyze once again the history of Christianity in Japan in order to re-establish its strategy for the present and the future. Professor Mikio Sumiya's book, *The Formation of Modern Japan and Christianity*,** which was most timely introduced by Messrs. Paul Yount and Dean Leeper in *The Japan Christian Quarterly*, Summer, 1951, represents the maturing analysis of this kind.

In his book Professor Sumiya, reviewing the history of the Protestant churches as a part of social existence in Japan, concluded that Japan was, generally speaking, by no means good soil for the Christian gospel. By this he means that feudalistic nationalism in "modern" Japan was too strong for Christianity to bring a complete revolution in individual lives, not to mention national life. Although early Japanese Christians fought bravely against feudalism and were quite progressive, the very nationalistic character of their own faith, together with the lack of firm Christian tradition, led them into the regrettable situation of compromising too much with the government and society. They lost much of their power of criticism and fighting spirit. At last they even served the purpose of wars.

However, in connection with his conclusion Professor Sumiya points out that there were three possibilities for those who refused to compromise and who wished to retain a critical conscience toward society.

1. The way taken by Rev. Masahisa Uemura and his followers in the Japan Christian Church: to seclude the church from society and try to keep the purity of the faith.

2. The way of Rev. Kanzo Uchimura's group which made an effort to build a faith true to the personality of each individual.

3. The way of Professor Isoo Abe and others who tried to find a new front of Christianity in socialism and social action.

Each of these groups, Professor Sumiya says, had its faults. The first ecclesiastical group failed to recognize the social responsibility of the Christian church. The second individualistic group could not grasp the communal character of the Christian faith which is to live only in the concrete Christian community. The last socialist group was weak in Christian faith

** *Kindai Nippon no Keisei to Kirisutokyo*, Tokyo, Shinkyō Shuppan-sha, 1950.

itself, being much influenced by liberal theology. Here Professor Sumiya sees the very tragic character of the Japanese Christian Church up until now.

Before going any further, I must refer to one more very important point which Professor Sumiya called to our attention. It is the fact that the majority of Japanese Christians come mainly today from the middle class intellectuals and students, who have increased in number with the development of Japanese capitalism. In other words, Christianity could not permeate among farmers and bourgeoisie in urban areas, not to speak of the proletariat subject to double exploitation of feudalism and capitalism. It is due to this fact that Christianity in Japan moulded its pattern faithfully to the capitalist state based upon the emperor system without realizing the crisis of Japanese capitalism which began in 1907 (the 40th year of Meiji).

Necessity for Social Awakening

As to the first point which Professor Sumiya raised in his concluding section, it seems to me that those three conscientious Christian groups who refused to compromise with society can be divided, in practice, into two in terms of social consciousness. The former two groups, headed by Rev. M. Uemura and Rev. K. Uchimura, in spite of the fundamental difference toward Christian church, had something in common: loyalty to Christ and faithfulness to the Bible, on the one hand, and the lack of social responsibility, on the other. While the socialist group, represented by Prof. I. Abe, was conscious of social evils of Japanese capitalism and quite forceful in social action, their faith was too liberal to be called Christian. This distinction is significant in relation to the later development of Christianity in Japan.

During the twenties when Marxism made great headway among Japanese intelligentsia and students, the "social gospel," of which the outstanding exponent in America was Walter Rauschenbush, became popular and seized the socially conscientious Christians. A group of such Christians, represented by Professor Ju Nakajima, published a monthly magazine *Social Christianity* and they were quite influential over the Student Christian Movement at that time. But they were severely criticized by a group of evangelical church leaders, represented by Rev. Tokutaro Takakura, from the standpoint of orthodox theology. Here we can recognize the two opposing currents in Christianity in Japan which originated in the Meiji era.

After the Summer School of the Student YMCA at Tozanso, Gotemba, in

1932, wars forced to close its program early due to the infiltration of left wing pressure, the influence of social Christianity decreased as the Japanese government, which became reactionary especially after the Manchurian incident in 1931, put pressure not only on Marxist but also on ordinary progressive movements. Some of the socially minded Christians became real communists, being disgusted by the too individualistic Christianity. Others were converted to Barthian theology, being disappointed in human efforts to reform society.

Thus the majority of Japanese Christians lost their social conscience and were involved in the war without any significant resistance. It was a real tragedy.

To expect of such Christians the role of social reconstruction is, as it were, to go to a tree for fish. Such being the case, nothing is more important for Christianity in Japan than a new social awakening.

It is not necessarily a defect of the Christian church that the majority of its members come from intellectuals and students. But there must be something wrong with the Japanese church if it found an easy place in the intelligentsia, stepping aside from the struggle with the reactionary forces in Japanese society. For the middle class intellectuals in cities are the only people who are modernized in their way of thinking and in their mode of living to such an extent as to be free from superstition and feudal morality and able to accept Christianity. It must be remembered that the Christian church without a fighting spirit, however pure and pious it may be, is nothing but salt without taste.

Furthermore, the intelligentsia in Japan are generally said to have a peculiar character. Having intelligence and making reason the standard of their living, the intellectuals in Japan are too speculative and impractical to use their knowledge. They can understand all sorts of philosophy in the world, but they are weak in independent thinking. They discuss much about politics in papers and magazines, but their opinions scarcely permeate into real politics. No doubt, the intellectual Christians in Japan have these same characteristics. The Christian counterpart of the Japanese intelligentsia is apt to accept the Christian faith only by reason, but not by life. They are usually too theoretical, where the real need is for great Christian living. Their Christian faith is liable to work only on Sundays in the church building, but not on week-days in society. In order to keep their faith pure and pious, they like to seclude themselves in a small Christian group, neglecting their social responsibility. For better or for worse, the transcendental character of early Barthian theology fitted their inclination. They discussed enthusiastically who was right in theology: Barth, Brunner, or Niebuhr, without paying much attention to their own Christian living in the personal and social reality. Here again it

must be said that nothing is more important than a vital social awakening of Japanese Christians.

But how can this be brought about? This question is very hard for me to answer. Nevertheless, I feel I have something to say on this matter.

Some people may think that the Christian gospel should be taught in Japan much more to those who work in the mountains and fields, the fishing villages and factories, rather than to the intelligentsia and students. To be sure, this is important, but the problem is that there are very few Christians who are socially awakened enough to find their way into these challenging mission fields. The deep-rooted character of Christianity in Japan cannot be changed merely by transferring its object from the intelligentsia to the laboring class. It does not mean that the evangelical work for proletariat in cities and villages is not necessary, but that it will never succeed unless the messengers of the Gospel be revolutionized.

Seeing that the large part of Japanese Christians today are the intelligentsia and students, Christianity in Japan probably has no choice but to work through them, even in its approach to laborers in the urban and rural areas. Therefore, it may well be said that social awakening of intellectual Christians is the most needed thing for the solution of the historical problem of Christianity in Japan. Is there any hope for that in the present situation?

The Christian Peace Movement as a Sign of Social Awakening

As far as I can see, the peace movement among Japanese Christians after the war is a sign of their social awakening. There are various opinions on the problem of peace and war among Japanese Christians as Professor Antei Hiyane wrote in *The Japan Christian Quarterly*, Summer, 1951. After his article was written, the increased urgency of the problem has more and more attracted the attention of Christians as well as of the general public in Japan. While there is not as yet unanimous opinion and concerted action among Protestant Christians on this matter, it may be possible now to point out some general features of the Christian peace movement as a sign of social awakening.

First of all, the Christian peace movement after the war is an expression of repentance of Japanese Christians before God and men. They are expressing their penitence for their failure to check the rise of militarism in Japan and they have made up their minds not to let it happen again. Yet, as they hear of war and the rumors of war, even while the suffering and the agony of the

recent tragedy still remain, about twenty Christian leaders organized a Christian Peace Society and published *An Appeal for Peace* on February 24, 1951. In that they said, "The mistake of Christians in the Second World War was our attitude of remaining idle onlookers in the conflict of the gospel against the world. We repent it bitterly. So we believe that it is God's holy will that we shall stoutly oppose all opinions which, because of the exigency of present day conditions, would justify war and violence."

In the second place, the Christian peace movement is a result of the changing character of Japanese Christians from seclusive to active. While there are not a few of the traditional Christians who still hold that the only mission of the Christian Church is to preach the gospel (and thus Christians should not be interested in such a problem as world peace), the Christians in the peace movement insist that, "We must bear witness in our daily activities that Christ in his hidden form is the master of the world and we present our convictions to our brothers in the common faith." (*An Appeal for Peace*). They are going to witness to the gospel of peace in the world of conflict through the Christian peace movement. They are going to be active participators in the history of the world instead of idle onlookers, in obedience to the Lordship of Christ. It is especially significant that the Christian peace movement finds its vigorous supporters among orthodox Christians including Barthians. Unlike the movement of Christian socialism or the social gospel of the past, the active character of this movement has its firm foundation in the evangelical churches. Those who are in this movement have begun to feel socially responsible as Japanese Christians.

Another feature of the Christian peace movement is found in its practical character. Although the movement until now has been spread mainly among the intellectual people, it has gone far beyond idle discussion. Right after the draft of the peace treaty was published, the Christian Peace Society published a statement on August 25, 1951, opposing the treaty. For they were forced to conclude that the proposed peace treaty was only preparation for another war instead of being reconciliatory among the belligerent nations. In spite of that, the peace treaty was concluded at San Francisco. Then they opposed its ratification by the Japanese Diet, collecting Christians' signatures for petitions against ratification. The Fellowship of Reconciliation in Japan took almost the same steps independently. In view of their ineffectiveness when separated, Christian peace groups such as FOR, Christian Peace Society, Frontier Fellowship of Socialist Christians in Japan, Federation of World Peace, and the Christian Peace Association organized a Council of Christian Peace Movement

on February 15, 1952, in order to co-operate in the sharing of information and in taking concerted action against rearmament and for uniting to support the present Constitution, including the clauses renouncing war and calling for disarmament. The practical character of the peace movement is enhanced by the collaboration of outstanding ministers and theologians on the one hand and distinguished laymen such as professors in political and social sciences and journalists on the other. Led by these leaders, the Christian peace movement is trying to translate Christian faith and love into practical social action for peace.

Last, but not the least, one important feature of the Christian peace movement is that it is permeating into the rank and file of Christians. An opinion survey of the Asagaya Church shows this clearly. It was made on Sunday, February 24, 1952, in a congregation of about two hundred, sponsored by The Asagaya Christian Peace Society. In that survey, 93% of 151 persons who answered, two thirds of whom were women, answered in the affirmative to the first question: Should the Christian Church be concerned actively with the peace of Japan and the world? The stated reason of the largest number was that the church is responsible for the peace of the world. Isn't this a sign of the social awakening of Japanese Christians? The second question of that questionnaire was: Should Japan be rearmed at present? 83% answered negatively. The main reasons for that were: because it will make the cleavage of world powers more severe and because it will make Japan militaristic. It is interesting to compare this percentage with that of the Asahi newspaper opinion survey on rearmament of Japan, which was published on March 4, 1952. According to it, 56% of the general public was for the rearmament of Japan, including 24% of conditional approval. The third and last question: Should we keep our Constitution which renounces war? was answered affirmatively by 86%. The main reason for that was: because war is an unconditional evil.

I do not think that the Christian peace movement as it stands now is enough evidence to prove that the Christians are becoming socially awake. It is just a sign. But it may be a very promising sign if it can be supported, because of its significance, both by the foreign missionaries in this country and by fellow Christians abroad.

Theological Students and the Peace Movement

by TASUKU SUGIHARA

How are the seminary students in Japan thinking on the problem of rearmament for their country?

I have tried to make inquiries on the opinions of students in the Tokyo Theological University in February, 1952. This was done in class-rooms, library, dining rooms and dormitory, and I have responses from 137 of our 240 students, that is, 58% of the student body. This can be said to express the campus attitudes. (Among them, 13 were women).

¶ 1. The first question: If the conscription system is established again and you (or, for girls, your best friend) were called up for military service, what attitude would you take?

Answers: (1) refuse to serve: 70%
(2) accept with all my heart: 2%
(3) obey, as inevitable: 16%
(4) others: 12%

¶ 2. What do you think about the rearmament of Japan?

(1) oppose: 77%
(2) support: 4%
(3) consider it inevitable: 14%
(4) others: 5%

¶ 3. What do you think about the Police Reserves?

(1) oppose: 45%
(2) support the policy as it is, with no increase: 27%
(3) believe it should be increased: 9%
(4) reply obscure: 12%
(5) others: 7%

¶ 4. What do you think about the terms of the peace treaty at San Francisco?

(1) support: 5%
(2) oppose: 44%

- (3) not fully satisfactory, but rather good: 35%
- (4) reply obscure: 11%
- (5) others: 5%

¶ 5. What do you think about an amendment of the Peace Constitution to permit rearmament?

- (1) favor amendment: 10%
- (2) oppose amendment: 70%
- (3) inevitable to be amended: 11%
- (4) reply obscure: 5%
- (5) others: 4%

¶ 6. How about the Christian Peace Association?

- (1) members: 17%
- (2) not member, but support: 32%
- (3) oppose: 3%
- (4) critical: 35%
- (5) reply obscure: 8%
- (6) others: 5%

It is unnecessary to note that these results of my survey show an overwhelming support for the Peace constitution, objections to rearmament, and a determination to refuse military service.

Among those interviewed, 27% have had experience in the army. However, 54% of these veterans would refuse to be conscripted, and those who oppose rearmament increase to 60%. Still more of them regard rearmament and conscription as inevitable, but only one veteran is supporting rearmament positively, and the girls are all opposing it without exception.

The Peace movement on the campus is represented by the Christian Peace Association. This is the body for peace of which the members are 600 pastors and laymen in the Christian circles of Japan. Its organization is nation-wide. It includes the absolute pacifists, realists who consider rearmament inevitable, and non-church groups who unite to ask for a peace treaty which would include all nations, to support and follow the new constitution which renounced war and to reject rearmament.

In our school, about 25 students (10%) are members of the Christian Peace Association, and they organized themselves as a branch and are working to hold lecture meetings, to issue peace statements, to circulate the organization's paper, to get signatures to petitions, and to persuade their friends to become comrades.

The pros and cons for that association are fifty-fifty among us, but it cannot be denied that the movement is having a great deal of effect on both sides of

the issue.

However, in the present situation of Japan today, the pacifist trend as such does not come only from the merits of the movement, but it rather must be considered that the tendency arises inevitably from the experience of the general public, and especially young people, in the defeat of their nation in the Pacific War.

We must give attention to the fact that the books of Prof. Reinhold Niebuhr are read by many in our seminary, and yet his opinion on the rearmament of Japan is not accepted at all by us.

What then are the basic opinions on the peace movement, represented by the peace association in the seminary?

There are of course some absolute pacifists among us, but many are thinking from a more realistic standpoint, which is also the theological tendency of this seminary. It will be understood that there is a growing interest in the social and political responsibility of Christians and the churches in Japan, in our circle since the end of the war. It is true that the arguments of Karl Barth and M. Niemoller about the German problem has stimulated our interest.

Now, Japanese Christians have a personal experience of the war tragedy through defeat in war. And a future third world war, they know, will bring final destruction to the whole world, for it will be a conflict between the two biggest powers in the world. Atomic weapons will be used for wholesale manslaughter. Moreover, it will be the killing of Asiatic people in their own countries, if the war is fought in Asia.

For Japanese Christians, who must confess our sins in many instances of cruel conduct by our soldiers in China and other places during the Pacific war, it is unnecessary to say that the thought of a coming war is an unbearable one.

We Japanese as a nation among the people of Asia know very well that communism and the military invasion of Red China are not so fearful a fact as the propagandists make out, and we know we cannot maintain economical stability without free and peaceful trade with China and other countries in Asia.

Japan is in a situation in which we feel instinctively that freedom, democracy and our Japanese independence are jeopardized by the power which is calling to us to united defence in the name of freedom and democracy.

What will it mean for Japan that she is going to put rearmament in practice following the demands of the United States of America?

It will mean, first, hostility against the Chinese Republic, and will make the confrontation of the two strongest powers in the world more violent. The treaty might be considered as a treaty of reconciliation with the U. S. A., but it was also one of hostility against the Chinese who were greatly injured by the

Japanese army in the last war; and it is one with which the other Asian nations expressed dissatisfaction. How can the Chinese people be complacent about that treaty and the following rearmament, they who have suffered under Japanese soldiers for long years?

Mr. Dulles explained that to leave Japan without preparedness is just same as to let her alone in a vacuum in front of the communist invasion. However, is not rearmament in this situation accompanied with peril, as priming gunpower in a vacuum?

If you look at the financial position of Japan where almost half of the people belong to a class getting so small an income that they are not even taxed, you will understand that rearmament will bring ruinous effects and social insecurity, and prepare a hotbed for communism.

When we consider these factors, who can criticize the peace movement of Japanese Christians today, as if it were the opinions of mere idealists, indifferent to reality, as Prof. R. Niebuhr said? (cf. Yomiuri Newspaper, Jan. 1. 1952).

Even though these views as above mentioned are held by only a part of our theological students, about a half of them are awake to this important problem and intend to support the movement. Even the others oppose rearmament personally, and students overwhelmingly resist being called up for military service. That is very clear from the survey, as indicated at the beginning.

We will have to say that the Christian circles in general are still asleeping and indifferent, and of course divided by opposite opinions. However, it is profoundly significant that the church youth, specially the theological students, endeavour to study theology in such a wide awake manner and from such a point of view, and in that way are going to devote themselves to the mission work in Japan.

Our Attitude Towards the Peace Treaty

KINKI CHRISTIAN PEACE SOCIETY

(The Kinki Christian Peace Society is a group of some fifty or more Christian pastors and professors in the Kansai region. The group has been meeting once a month, under the chairmanship of Professor Tetsutaro Ariga of Kyoto University.)

Six years after the defeat of Japan, we have finally come to the signing of a peace treaty. It is called a treaty of reconciliation and mutual trust on the grounds that the participating nations intend to treat Japan as a nation with equal sovereignty and that they desire to be generous to Japan, their former enemy. In this peace treaty and in the Japanese-American Security Pact, we also deeply sense their friendship in receiving Japan as an ally with the Western bloc. However, we do not willingly accept this treaty. Rather, we can not help looking upon it with deep anxiety, and as Christians, sincerely hope that it will not be concluded. We wish to state our reasons for this, to express our earnest hopes and to appeal to the people of the world who truly love peace, especially those who desire to serve in the furtherance of the Peace of Christ and to ask for their co-operation.

First, we cannot but point out that this very reconciliation and mutual trust applies merely within one of the two conflicting blocs of powers; this tends to increase discord and enmity in relationship to the other bloc. For some time, we have looked forward to the early conclusion of a peace treaty, believing the treaty should be sought so long as it has the moral value of contributing to, rather than being detrimental to, international peace. But the present treaty is quite contrary to our expectation, it is the kind of treaty that will cause the other bloc to look upon it as a proclamation of war against China and the Soviet Union. We cannot be pleased with the kind of "reconciliation and mutual trust" which arouses such enmity.

The procedure of drafting the Peace Treaty and the manner of its conclusion were based upon the initiative of the United States of America. She did not seek the counsel nor the approval of the non-western European countries. From the beginning, China was excluded and the objection of the Soviet Union

was overruled. It was forcibly concluded on a unilateral basis. Such procedure and method were apparently adopted because of the content of the treaty. As a result, assuming a divided world and the resultant hostility, the problem of security for Japan becomes dependent upon an extreme and special kind of military agreement. After the conclusion of the treaty, though our country would have the high sounding name of "independent nation" she would still be dependent upon the military power of a particular foreign nation for the safeguarding of her integrity.

Does such a state of affairs really accord with the essential spirit of our constitution, which was promulgated in the hope of lasting peace and with the pledge to renounce war forever? As was inevitable in an occupied nation, our peace constitution was not drafted on our own initiative. Nevertheless, we gladly accepted this "peace constitution" as one not to be matched anywhere in the world. Moreover, we gave gratitude and respect to the leadership, guidance and help of the Allied Nations because the spirit of the constitution represented the sublime ideal toward which all humanity must strive to avoid another world war and attain world peace. Because of the fact that the so-called "cold war" has continued among the Allied Nations for these years, this ideal is in danger of being discarded like a pair of old shoes. The Peace Treaty, and the Security Pact which cannot be separated from it, point to the easy road towards the rearmament of Japan. That the very peace constitution which once received world praise, is now regarded as having no value is indeed a surprising and regrettable fact. Moreover, to our dismay, those with political power in our country consider the peace constitution a burden and in every way almost make it illegal to defend the constitution. It must indeed be said that this is an anomalous position for a country, supposedly guided by a constitution, to take.

Of course, we do not close our eyes to the harsh reality of the present tense international situation. It is a situation very different from that at the time of the formation of the constitution and it makes illusory any hope of world peace based upon the mutual co-operation of the Soviet Union and the United States of America. This situation leads to preparation for war and makes any easy reconciliation an impossibility. Nevertheless, our constant aspiration for peace is the resolution of disagreements and quarrels between all nations by bringing reconciliation and trust and the realization of one world without resort to war. For this purpose, we must always have the courage to sacrifice ourselves for a yet unseen peaceful "one world" which is our ultimate goal, never despairing, no matter what the "actual" situation may be. We are of the opinion that people who make peace should first seek to have peace within

themselves. We can be a reconciling factor in the world by peacefully eradicating class conflicts and contradictions within society and by maintaining neutrality without resorting to rearmament and war. We believe that committing ourselves to one side of the world conflict only increases enmity and distrust and would be a denial of "the justice and faith of the peace-loving peoples of the world." At the same time it would militate against the formation of a peaceful society within our nation.

Can we not appeal to the world to give us the opportunity to make, by ourselves, a noble experiment, to prove whether a nation which holds fast to the principles of peace, disarmament, and non-violence, can carry on an autonomous existence as a true independent nation in the present world? Such an experiment would make the only real contribution to international peace.

During the Second World War, our nation committed irreparable violence to China, other parts of Asia, and to all humanity. We believe that, in order to acknowledge our past serious moral responsibility for these actions, it is a minimum requirement that we adhere to our constitution and, if for no other reason, not kill, harm, violate or threaten any other people. We not only seek reconciliation with the West but also with the Soviet Union and desire to express our deep repentance to the people of China and all the other Asiatic countries. By doing thus, we constantly seek the true relationship of good-neighborliness. We can not suffer any longer the anguish of remaining in a hostile relationship toward them. We can not bear chasing after the advanced western capitalistic nations while remaining aloof from Asia and its deep racial and social agony.

We can not ridicule, as groundless fear, the so-called "vacuum theory" which says that if Japan is left alone without armament, it will invite communistic aggression. But the danger which will arise from the remilitarizing of Japan whether by its own power or that of another (which can best be described as loading the vacuum with gunpowder, with the resultant danger of an explosion) also can not be called a groundless fear. Therefore, we can not make our choice only on the grounds of a pragmatism which merely seeks self-security. Thus, opposition to the Peace Treaty and our objection not only to the rearmament of Japan but also to the stationing of American troops here (to disapprove of rearming while acquiescing to the stationing of foreign troops in Japan is like the thinking of a tramp stealing a free ride on a train) are based upon a religious-moral conscience which steadfastly and thoroughly denies the pragmatism which men and nations find so difficult to give up. We believe that such a conscience is not based upon subjective self-assurance but is closely con-

nected with self-criticism by a nation which ceaselessly seeks peace by building one world rather than by following the example of the modern independent national states whose political policies have proved incapable of cutting the roots of war's evil. If they are not based upon such a conscience, the above-mentioned assertions can not avoid the fate of falling of their own dead weight.

We deeply repent of our failure, at the time of the Second World War, to carry out our Christian duty, and feel the more keenly our responsibility to conduct ourselves without again committing the same error in the present dreadful situation. We wish to state that we have been led by the agony of, and reflection upon, defeat and by the light of the following conviction. Christians should for no reason ever approve of war! All wars are contrary to the law of love for our neighbor taught by Christ and to the true concept of love for enemy and non-resistance shown by Christ in His Cross. Thus, we believe that the peace constitution, in which disarmament and the renunciation of war are provided for, is consistent with Christ's spirit and that through the same spirit the constitution may be fulfilled. Therefore, we feel a responsibility to support this constitution.

Holding fast to the spirit of Christ, we adhere to the peace constitution and oppose rearmament and the stationing of foreign troops in Japan. Following the same spirit, we wish to make it our mission to sacrifice ourselves for the reconciliation of all conflicts, not joining any side or power engaged in conflict. We believe that the conflict between faith and faithlessness before God is the most basic. We have the responsibility to seek to make all conflicting groups or powers repent and become reconciled with each other through Christ's atoning love, rather than throw ourselves into the hatred and terrible struggle of the various worldly powers which are all equally lost in unbelief before God.

It is our hearty and unchanging desire that our nation, basing her long-range policy on the high ideal of religious humanitarianism, coming from deep repentance for her past deeds, will not fail to take the steep and narrow way to international peace. We ceaselessly hope that the world and the Japanese people will come to understand this ideal fully and to recognize that this is the mission of the Japanese people in world history. As we face the present terrifying crisis, we pray God, the Lord of the world, through Christ to strengthen and guide the indomitable will within us to seek reconciliation forever.

The Christian Responsibility for Peace

NORIMICHI EBISAWA

The Gospel according to Luke records that when Jesus was born as a baby a multitude of the heavenly host praised God and sang a hymn of peace, "Glory to God in the highest, and on earth peace, good-will toward man." This is the divine message which the early church believed to be God's purpose, to create a world of peace in Christ.

Already two thousand years have passed since he came among us, and yet throughout all the ages there seems to have been war constantly. Accordingly, it may be an eternal problem for mankind to seek everlasting peace on the earth. We get such an impression when we read the Old Testament, as war stories occupy a large part of Hebrew history.

War has broken out for many different reasons, or often from a combination of them. In ancient times, men fought against each other with arms for the sake of their religion. There were many battles between religious tribes in history, and even in church history. Therefore some people doubt that Christianity as one of the religions will be able to realize a peaceful world.

In the next place, war comes from the militarist's desire to capture and govern as large an area, and as many people, as possible. But this kind of war is becoming a thing of the past. In the modern age, war is brought about by economic reasons when capitalistic nations try to occupy sales markets in as many other lands as possible.

And now we are facing a big global conflict between capitalism and communism. The war of the future will not be brought on by economic causes alone, but also through the confrontation of opposing political thought—democracy and totalitarianism.

What is the real function of the Christian churches in such chaos as this age?

A special committee of the Church of Christ in Japan, after two years' study, issued its report on the peace problem, in March, 1952. In brief, its conclusions may be condensed as follows:

- 1). The Christian churches believe that the only solution of all problems

in this world, including the problem of world peace, is the gospel of Christ on the cross.

2). Peace on earth can not be realized by human efforts alone. But since that cross of Christ had for its purpose and meaning the salvation of men from their sins, the church cannot be indifferent to the present situation of the world. The church has a responsibility to solve this problem of peace.

3). We should not talk of world peace only and forget other problems, for it is closely related to the basic problem of sinful human nature, which also concerns the church.

4). World peace is not yet realized because the principle of democracy is not accepted among the nations and peoples, and because the soil and the raw materials of the world are not utilized for the welfare of all mankind. We earnestly desire that political, social and economic justice be realized among all nations to remove the causes of war. We hope for good understanding and reconciliation between the two worlds now divided by the iron curtain.

5). We must appeal to our people to resolve the tensions in society, and between nations, and to solve these problems peacefully.

6). However, we recognize the fact that oppression exists against the dignity and freedom of man, as in the totalitarian state, even under the name of social revolution. Thus the Bible recognizes the use of the sword (Romans 13:4) to maintain order against the evil which appeals to violence, as in the case of the social revolution. But the sword must be used according to universal justice.

7). The maintenance of peace requires the maintenance of order, which requires some method to oppose destructive forces. Hence in national and international relationships there must be restraining action against violence and destruction. Of course the order to be maintained must not be merely the traditional status quo, and the restraining action must not be based on the interests of some special class, or groups of nations. The social order which must be maintained is the democratic order which we consider necessary for peaceful, reasonable change of the old society. The restraint we approve is that restraint which will be effective against the evil which would destroy the new order of justice and peace.

Now in Japan, we may classify our pacifists among Christians into five general groups. First of all, we may mention the conservative groups that, believing it is necessary to maintain peace first of all, would take the sword to restraint evil forces in society. Hence they have to approve of rearmament, the

amendment of the peace clause of the constitution, and the introduction of military conscription. Yet these are really two groups, for while they arrive at similar conclusions they have different motives. There is one group of people at the extreme right, who think it is their responsibility to protect our freedom by power or force, and who agree with the present position of the so-called Liberal party which in reality is a conservative political position.

The second group is composed of the liberals who consider it inevitable to use force to keep peace in society and the world, even while they take this position reluctantly and consider the use of force as a bad, and not a good, thing. Therefore they take a negative attitude for political activity and do not accept the reasons of the first group.

From the standpoint of their faith, they would recognize the guidance of God in many hopeful aspects of the present position, as, for instance, the establishment of the United Nations, the cessation of the second world war, or the conclusion of the Japan Peace Treaty with forty-nine nations of the world. Of course, all of these were brought about through the powerful efforts of Christian leaders, but there is a basic danger here in the tendency to identify, and confuse, the political purposes of the government and the holy will of God.

To be sure, the resolutions summarized above from the committee of the Church of Christ must be included in this second group. But the meaning of the resolutions is too abstract, and it seems to affirm that we as Christians accept the use of the sword and any kind of war. We are apprehensive that every war is called holy, and explained as a war of self-defense. People who take this position are used by the extreme rightists for their own political ends.

Next, I would describe two groups on the left side. Both take an idealistic position that is quite opposite from the politics of the present government, for they adopt an absolute peace position. They believe the will of God requires them to oppose the policies of rearmament and increasing the National Police Reserves, conscription and universal military training, and they stand for a literal interpretation of the peace clauses of the constitution without amendment. They wish a peace treaty which will include all nations, including the USSR and Red China.

In political attitude, the more moderate of these two groups would follow the policies of the Social Democrat party, but in practice they adopt a rather negative attitude of co-operation toward political movements.

The other group I may call the extreme radicals. They doubt or question the propaganda coming from the liberal, or right, circles that communism is an

evil to be feared. They have the idea that they can co-operate with communists in Christian love, without reservation.

As Christians who believe in the Lord of Peace, every one of us desires a peaceful and orderly world. That is our goal. But there are many difficulties and evils before us which we have to encounter. Because of them we cannot reach our goal immediately. However, those I have called the radical idealists are not content to work out attainable steps toward the goal. It is true that they are used by the communists for political ends that contradict their own views of peace.

These four groups are all very earnest in hoping to achieve their goal of peace, but they are rather impatient. I believe that peace will be realized among us step by step, gradually and not in sudden revolution.

For the fifth group, I would mention those who are rather neutral between the others, and whose approach is more fundamental. They agree with the statements of sections 1, 2, and 3 of the resolutions above. They believe that even though all the nations of the world were to join in establishing a world government, peace would not come at all if the gospel of love were not accepted fully in the heart of every one of us. A treaty by mere human effort can keep a temporary peace for a short time only.

The Madras Conference of the International Missionary Council in 1938 declared, "The primary appeal of the Church must ever be through the preaching of the Word, and the demonstration of its fellowship. Since the causes of war always impinge upon the moral sphere, the Church must convince men of their sin writ large in conflict and suffering."

And Dr. Emil Brunner said, in a Christian magazine, (*Religion in Life*, Summer, 1951) that "the obvious cultural crisis of our age is not so much the result of sociological changes, or of the technical evolution as most people believe, but the necessary outcome of an invisible underground process in modern history..... This is the first time in the history of mankind that the attempt is made to build a civilization on a nonreligious, secular basis..... The real peril is the constant progress of secularism which thus far in the West fortunately has not yet come to its logical end, totalitarianism, because it has not yet been able to discard the religious, primarily the Christian heritage..... I try to go deeper, to go beyond or behind the visible phenomena to the underlying spiritual basis. There is room for both, the one who sees the visible evil growths and the one who sees the invisible roots. But I do believe that the latter kind of criticism is entitled to be called more "radical," because it goes to the roots (*radix*)."

His viewpoint describes very well that which I would call the neutral, or fundamental, position in the middle of the road between the idealists and the conservatives.

It is because the peace problem has such a close relation to the problem of human nature, that we must come back to the first and paramount task of the church to bring every person to subject his life to the will of God, so that he may be transformed basically, from the bottom of his heart, by the grace of God. Keeping this idea in mind, we can co-operate with all men of good will. We must be the Christians who do not just resist against social evils or, on the other hand, accept the present situation. We have to devote ourselves more earnestly to the ecumenical movement to promote the world Christian fellowship among all nations.

The Shinto Revival

A SYMPOSIUM

(The following is a record of a discussion that was held on February 16. The participants were Dr. Hyotaro Oishi, principal of Kwansei Gakuin University; Mr. Kazuo Takenaka of the Editorial Department of the Osaka Asahi; Professor Kiichiro Fujiki, History, and Professor Yasushi Kuyama, Philosophy, both of Kwansei Gakuin. The discussion, which was conducted in Japanese, was recorded by Mr. Soji Kitamura and W. H. H. Norman. The drafts they made were then submitted to the four chief speakers for correction.)

NORMAN: One hears some people talking about a Shinto revival these days. Two or three times as many Japanese paid their respects at the great shrines like Ise and the Meiji Jingu at New Year's this year as compared with last year. First of all, I would like to ask you, Do you all really think there is a Shinto revival?

By the way, Professor Inoki of Kyoto University is unable to come today, but on his post-card he said something I would like to read to you. "The Shinto revival is connected with the revival of State Shinto and worship at the shrines, but they should be considered separately. Neither of them are good tendencies, but the former is dangerous and related to the position of the emperor. There is some concern that it may be exploited for rearmament." This is a useful distinction that Prof. Inoki draws.....What do you think of the so-called "Shinto revival," Mr. Kuyama?

KUYAMA: Really there is no Shinto revival, or, if there is, it is being used as a means to an end. It may be useful to think of it under three aspects. The first is natural, it springs from the people, it is a nostalgia for the past. You see it in the traditional rites that are celebrated in connection with some festival such as the Jidai Matsuri in Kyoto. It is only that which foreigners see.

A second reason for these phenomena is the religious void in Japanese life. Japanese life lacks religion, particularly since the Meiji era. Unlike Christians in the West, the Japanese have no channels except Shinto to express

their religious aspirations. So there is a desire, particularly at New Year's, to fill this void. They want to start a new year afresh, they want to get the protection of the gods. The future is uncertain and they fear it. Because democratization in Japan has been stopped they are unable to be hopeful about the future.

The third aspect of the so-called Shinto revival is deliberate and political: an attempt to use it for rearmament.

TAKENAKA: I agree that all this going to the shrines at New Year's is due to a desire to start the New Year right, but there is also the desire for a prosperous year. This is not religion but secularity. I went to several shrines at New Year's and noticed the number of charms and things stamped with the name of the shrine that the people were buying. This *gensei riyaku* (desire for profit in this world) is, I believe, stronger than the desire for newness of life.

OISHI: I agree with you both that there is not much sign of a real revival of Shinto. Life has become easier for the Japanese, and so all this going to the shrines springs as much from irreligion as from anything else.

There are two reactionary tendencies: first a tendency to exalt the emperor again, a wish to clarify our *kokutai* (national polity) and with it the plans to reconstruct the army. The second tendency is the nostalgia for the past and a resentment of things American. That was noticeable in the *omikoshi* (portable shrine, something like the Old Testament Ark of the Covenant) incident in Tokyo last year.

NORMAN: This is the first I have heard of that incident. What was it?

OISHI: You know how a crowd of young men carry an *omikoshi* down the street, chanting and staggering all over the road. Well, they bumped into a church. You know when the *omikoshi* is carried out like that at festival time, they often bump the houses of people who are unpopular.

TAKENAKA: Do you really think there is an organized reactionary movement behind that incident?

OISHI: Not yet. But there does exist a situation that reaction can exploit. So far it is only a vague movement—any god will do so long as he gets us something. But what do you think, Mr. Fujiki?

FUJIKI: The difference between the present Shinto revival and the revival of Shinto in the early Meiji era is significant. At that time it was so strong that even Buddhism was persecuted. Village life was bound up with Shinto. Registrations of marriages, etc., that had been recorded in the temples, were transferred to the shrines. Today the villagers are simply groping for a spiritual

or philosophical something that will provide a basis for communal life.

TAKENAKA: You might add "mob psychology" as another term to explain our subject today. You see it in all these visits to the Meiji and Ise shrines. You see it in the attitudes of the crowds that came out to see the emperor on his recent Kwansai visit. There was something very close to the pre-war veneration of the emperor in their attitude.

KUYAMA: Most of these things that we are talking about are to be noticed among the lower classes. It is they who are hard up and they hope to get something from the gods to ease their lot. There are not many intellectuals among those going to the shrines.

OISHI: I wonder if that is correct. At the local shrines of Mondo Yakujin and Kiyoshi Kojin, at the Ebisu festival, it is the merchant class that are in the majority. It is they who want prosperity. And I imagine that there are a good many intelligentsia among them also.

TAKENAKA: Certainly there are many of the merchant class, also sailors and men who follow dangerous occupations.

KUYAMA: Certainly in the cities many merchants go to bow at the shrines. But few of the intelligentsia such as the white-collar class do it.

OISHI: And do not forget the sons of farmers among those who go to the big shrines like Ise. In the good old days groups from the country used to go to distant shrines at New Year's, but they didn't go from religious motives. They went at public expense to have a good time for three or four days. "It's New Year's; let's have fun."

TAKENAKA: We have noted two or three times a nostalgia for the past. This accounts for more than the so-called Shinto revival. There is a revival of interest in Japan's past history and culture. There is an increased journeying to distant *meisho* (famous historical places).

OISHI: The great number of "new" religions should be noted as a post-war phenomenon in Japan. There is a great deal of faith healing among them. But it is questionable if you should call this religious; it is more like superstition.

TAKENAKA: Quite so. Have you ever seen these "dancing" religions in action? They gather anywhere in the woods or parks and dance in a circle. It is not a group dance. They dance wildly each by himself. It is hypnotic, and they are in a sort of trance. There are no philosophical or ethical elements in these religions.

There is also spiritualism of a very primitive type. They go to a fortune-teller who says, "There is someone sick in your home. Your mother is sick." And they come away full of wonder because the fortune-teller hit it right.

FUJIKI: They sold three times as many charms and fortunes at the Ikuta shrine in Kobe and other shrines this New Year as compared with last year. Recently I made some inquiries about the gods at the Ikuta shrine and other shrines that were burnt during the war. It is not the priests that are behind the movements to get these shrines rebuilt—it is the merchants. The priests say they don't care what gods are worshipped in the shrines. That is up to the people, they say, let the people choose. The merchants want the shrines rebuilt so that they can make profits out of them again.

KUYAMA: In the west they fight for definite principles. The British and Americans fought for liberty, the Russians fought for social justice. But in Japan it was nothing, just, "Banzai for the emperor." But after the war the emperor himself said he was only a man, and therefore it has become difficult to "fight for the emperor." They won't fight under that slogan again.

It is the communists who have the most plausible aims: "Asia for the Asiatics," "Asiatics are all members of the same family," "We will save you from being exploited, we will abolish all inequality." I believe the Japanese would willingly go and fight for these things even under the communists, but the Japanese politicians are following policies quite the opposite of this. They do not insist on social justice or international equality. Therefore when they are compelled to rearm by the United States, they have to create some sort of spiritual foundation for the army. And, though it is difficult, there arises the necessity to revive emperor worship and stimulate Shinto.

OISHI: Yesterday I was asked to lecture to the police in Kobe. I said that the emperor is used as a symbol of the nation, but the Japanese people must realize that it is the people and not the emperor which is the reality. The Japanese people must be clear about this.

TAKENAKA: Undoubtedly, to resurrect the emperor-system would be a step backwards. But there is an attempt to make him the basis of our morality again. Last year Amano, the Minister of Education, said, "We have nothing today but democratic anarchy. We no longer have the Imperial Rescript, but we must have some basic principle. The emperor is the center of the people's love and devotion; since this is a moral thing, the emperor must be made the moral center of the Japanese people."

NORMAN: What was the significance of the visit that Masuda, secretary-general of the Liberal Party, paid to Ise to inform his ancestors of the signing of the San Francisco treaty?

OISHI: It is a sign of these same tendencies that we have been talking aboutFor instance, if you visit the country high schools you will find that the

principals will say to you, "We don't understand democracy yet; give us a talk on democracy. But don't use the word in the title of your speech, because the people are tired of hearing about it."

Another illustration. Recently one of the judicial officials of Hyogo Prefecture has been going around lecturing on the Constitution. He is saying it is the worst constitution in the world. What is significant is the atmosphere that makes it possible for him to say things like that.

TAKENAKA: Fear of communism is a real motive in all of these reactionary tendencies. But even if conscription is re-introduced, it will fail unless there is some spiritual foundation for it.....Don't forget the many ex-officers who today are aimless. Formerly they fitted into a frame, but today, since Shinto has lost its power, the greater danger comes from communism which could rally various forces under its slogans.

KUYAMA: Yes, the old system has gone, it would be difficult to try to resurrect the emperor-system. Take the customs of war. In former days it was the greatest disgrace to be taken prisoner. Today you could hardly say it was an *honor* to be taken prisoner but.....

TAKENAKA: Nevertheless the old customs are still strong in the country. Village life centers around the shrine. There are no movies, nothing cultural in village life except the shrines. The various ceremonies, the interesting things—Japanese wrestling, the *bon* dances, the proximity of nature—everything centers the life of the villagers in the shrines.

NORMAN: What relation has the Shinto revival to Christianity? Is it a threat to Christianity, or, in view of what you all say about it, can it be disregarded?

KUYAMA: The present Shinto will not be a competitor with Christianity. Only if it develops political manifestations will it be dangerous. Christianity at present in Japan is too individualistic, it lacks social consciousness. Luther's religion has a reactionary aspect; he urged the suppression of the Peasant's War and his interpretation of Romans 13 made his religion submissive to the state. Because of original sin certainly the individual must obey the authority of the state as an order created by God, but, at the same time, since the state itself is an order created by sinful men, the Christian has the duty of correcting the state.

Similarly Luther's doctrine of Christian vocation—that God has called you to the profession in which you find yourself, and that you are to make the most of it as a Christian calling, has tended to make Lutheranism conservative. As a result of this and other similar tendencies in Protestantism, Protestantism in

Japan has been conservative, and has tended to make the order of the state an absolute. It accepted the emperor-system. It accepts the status quo. It has stressed the inner life and neglected social injustice. Kierkegaard said that Luther avoided martyrdom; martyrdom is comparatively rare in Protestantism. Protestantism is too conformist.

Kanzo Uchimura, however, did speak out on social and political questions; he did venture to protest. As a result the movement he founded, churchless Christianity, has produced great figures like Dr. Nanbara, late president of Tokyo University, and Dr. Yanaibara, the present president.

OISHI: The Roman Catholics in Japan are very active. They are more successful in postwar Japan because they have a group-solidarity as against the individualism of Protestantism. No doubt a very great number of people attend Protestant churches, but they are "fans" with not enough depth. Protestantism must go beyond that. However the individualistic emphasis of Protestantism is not altogether bad. Feudalism which overrides the individual is still so strong in Japan that a healthy sort of individualism needs to be developed.

KUYAMA: Up to now Christians have been much too meek in political and social problems. They have always trotted out Romans 13 as an excuse for meekness. As a result, before the war they did not fight against nationalism. They must be prepared to fight against social injustice. If they don't, they will be beaten by communists who take the social problem seriously.

TAKENAKA: Christianity has nothing to fear from Shinto as a religion. Going to the shrines and the celebrations of festivals are simply elements of old customs. It is only when Shinto is utilized as a political tool that it will become dangerous, and there is a very real danger that the custom of shrine-worship may be exploited. Shinto has no power to save present Japanese society.

OISHI: Christianity is the only religion that can save Japan as far as religion is concerned.

What the Japanese People Think of Christianity

DAVID Y. TAKAHARA

Christianity in Japan has a history of four hundred years since its first introduction by Francis Xavier in 1549. During these four hundred years Christianity has been regarded by the Japanese people in many different ways. Some *daimyo* (feudal lords) and *samurai* (warriors) regarded it as a real asset to their country as well as salvation for themselves, and gave their lives for it. Some regarded it as a national enemy and banned it.

Today Christianity is one of the three leading religions in Japan, with Buddhism and Shintoism. Right after World War II, Christian churches in this country were crowded with eager Japanese who wanted to learn about the victors' religion. Japan seemed as though Christianized over night. But again the enthusiasm died away. The same sort of thing happened before in the Meiji era. Many of those who remained in the church did so because they, or some one they knew, had an experience that seemed real. Others remained because the church gave them a social center, and a hope that they might sometime have a real experience. But to large numbers the social life of the church seemed too shallow or too set or too harsh in judgment of sinners, and too ambitious for numbers as compared with Buddhism, and calling for too sharp a division between them and their own people outside the church.

The average Japanese opinion about Christianity can be summed up in the following manner:

1. It is a western or foreign religion.

Despite the origin of Christianity in the east, it has always been regarded as a western religion. Although Buddhism is also an imported religion, it is not regarded as a foreign religion. But Christianity still has the label of a "foreign" religion. One reason for this is that Christianity was introduced by foreign missionaries and is still being promoted by them, with the tendency toward imitation of the west rather than finding the true expression of Christ's way in its relation to Japanese thought and habits. Still, the Japanese are

definitely looking for the way of life which will solve their very real and very great problems. They would be willing and happy to adopt a foreign way if it really did answer their problems.

2. It is an imperialistic or capitalistic religion.

Early Christian missionaries were sent out to India and other British colonies as the British Empire expanded. Missionaries from America, a capitalistic nation, have been in the majority in Japan and other oriental countries. They were thought of as vanguards of imperialism and advocates of capitalism. Especially since the communists made the propaganda that religion was the opiate of the people, religions in general and Christianity in particular are regarded as protectors or guardian angels of capitalism. The Japanese are inclined to think that Christianity cannot produce a society where the ills of selfish capitalism or selfish democracy are not all too prominent even among the leaders of the church.

3. It is a white-race religion.

Japan has not yet had Negro or Filipino missionaries. Gandhi was once refused permission to enter a Christian church of white people in Africa, and he never called himself a Christian though he understood Christ. Such a story impresses the Japanese that Christianity is predominantly a white-race religion.

4. It is an anti-communistic religion.

Because of the Roman Catholic attitude toward communism and the American position regarding Soviet Russia, Christianity is now thought of as strongly anti-communistic.

These are some of the impressions of the average Japanese. But those who know more about Christianity have different thoughts about it. The following are some of them:

1. It is a peace-loving religion.

The Quakers have given a strong impression that Christianity is peace-loving, or even a kind of pacifism. Christ Himself has been called the Prince of Peace.

2. It is a moral and ethical religion.

The purity and temperance movements in this country have been almost entirely of a Christian brand. It is assumed in Japan that Christians, especially Protestants, are not supposed to drink or smoke. The practice of monogamy has been advocated and promoted by Christianity. Regarding this subject, an interesting story was related in the *Bungeishunju*, leading magazine for Japanese intellectuals by Mr. Keizo Shibusawa, former Minister of Finance. His father Eiichi Shibusawa, was an outstanding business man in the Meiji-Tisho Era.

Referring to his promiscuous conduct, Mrs. Shibusawa once remarked to her son, "Your father was clever to choose the Analects of Confucius, because it does not talk about immorality. If it were the Bible, your father would never have been able to follow it."

3. It is an international or a world religion.

Almost all the Japanese people regard Christianity as an international religion. Paul said, "My citizenship is in heaven." John Wesley proclaimed, "The world is my parish." Indeed Christianity has spread all over the world. Christianity is a world religion today.

There may be many other ways of thinking among the Japanese people regarding Christianity. How the Japanese people regard Christianity depends on how we present Christianity to the Japanese nation at this moment. Just to convert the Japanese people from Buddhism or Shinto into Christianity is not enough, if Christianity is presented merely as another religion. Christianity must be the fulfillment of all other religions. Christianity must give the answers that the Japanese people cannot get from other religions. Christianity must give a real answer even to communism. When Christianity is really successful, communism is not necessary. What the Japanese people are seeking right now is a real answer to their personal, social, national and international problems. Christianity is very important in Japan today, primarily because we firmly believe that Christianity can give the answer to all these problems.

The Japanese want Christianity to demonstrate in daily living a reliance on God's Spirit which will make itself evident to all as the constant motive of all daily acts and a source of greater real happiness than any "good times" or success in business can be. They want it to really make all men equal. They want it to lead people of the west to change enough so that they can learn truths from the east as well as teach truths to the east. The Japanese want to see Christianity really settling disputes between individuals, groups and nations on the basis of the Sermon on the Mount.

To some extent, these things have been demonstrated by western representatives of the church. So far as they have been demonstrated they have been eminently successful. Is Japan asking too much in expecting all Christians to have a radiantly understanding spirit which will show that this way of life is the one true way for all men that it claims to be? That is the challenge. Japan will probably choose a way during the next year or two. They wish it could be Christianity, but there are many signs that they are not happy with what they find in the Christian church. The Japanese nation is at a crossroad, and Christianity is on a real trial!

A New University Charts its Course

MAURICE E. TROYER

Before proceeding with this article, the reader is encouraged to spend at least five minutes pondering the characteristics of the "most Christian" person he has ever known and to consider similarly the "most democratic" person. What follows is likely to profit in meaningfulness because of the time thus spent.

Your "most Christian" person: Has he gone through life trying to be Christ-like in his faith, goals, in his relations with his God and not alone with friends but also with enemies? Does he gain zeal and power from his faith, direction from his goals? Is he continuously a student of truth and human nature and the wellsprings and processes by which love and well-being are attained? Has he been mainly service-centered rather than self-centered in his ambitions? Does he hold equally sacred and worthy in the realm of humanity the large and the small, the young and the old, the one and the five talented, black and white, believers and unbelievers, the few and the many?

And now your "most democratic" man: Does he believe that the worth, integrity, and security of the individual are basic human values? Does he believe that group thinking and action are among the most important safeguards of these values? And does he hold that these values find their best development and expression in a society that provides opportunity for each to be educated according to his potentialities, to believe according to the dictates of his own conscience and to speak according to his own lights?

Were the two men you thought about one and the same? They might have been. That is not to say that Christianity and democracy are one and the same. They are not. That is clear. But it would be difficult indeed for a Christian of the Protestant tradition, trying to be Christ-like in his relations with men, not to be democratic. On the other hand, one may go through life trying to be thoroughly democratic in all his human relationships without knowing or accepting Christianity.

Actually Evangelical Christianity in its values encompasses democracy. This should be a surprise to no one with even the most elementary knowledge of the Reformation and the early history of the United States and of other nations

strongly democratic. For, though semblances of democracy may date back to Plato or before, the democracies of our present world derived their basic values and vitality from the struggles of men to free themselves from the bondage of an authoritarian Church State. Puritan democracy was the natural child of Puritan Protestantism.

James H. Nichols in *Democracy and the Churches* makes this clear. But he also makes another and very disturbing point equally clear:

"For most of its history, the Christian Church never dreamed that political democracy was a natural or even a possible consequence of its faith and ethic And there are large numbers of folk who support political democracy vigorously and are aware of no interest in or debt to Christianity."

The writer, working closely the past two years with leaders in religion and education on program and faculty for the International Christian University, independently came to the same conclusion as Nichols in his historical study.

The personnel advisory committees to the Foundation in America and the Board of Trustees in Japan have evolved a series of criteria for faculty selection over and above academic requirements. They are as follows: 1) we seek faculty members who in their beliefs and way of life *actively* accept the common and complementary values of the Christian and democratic philosophies; 2) we do not seek faculty members who belong to organizations where someone in authority prescribes the boundaries within which they may interpret truth; 3) we seek faculty members who look upon knowledge and skill as tool goals of education and beyond that are continually, with their colleagues and students, seeking answers to the question "knowledge and skill, for what?"

These three criteria taken together may be summarized in their meaning as follows: We seek faculty members who feel a responsibility within the framework of Christian and democratic values and Christian and democratic processes in human relationships, for helping students to develop for themselves a system of values that they believe in and which will serve as goals to reach for and criteria to live by.

May we return now to criterion number one. Religious and educational leaders in individual and group conferences differed in their reaction to this criterion. Many religious leaders, happy about Christian emphasis, would be relieved if we would omit reference to democracy. And many educationalists, very happy over emphasis on democratic values, would feel much more comfortable if we dropped reference to Christian values. Why? When a theologian is thinking about those two concepts, he responds to the Christian reference in terms of values. And he tends to respond to the democratic reference in

terms of agencies with all their weaknesses. The educationalist, on the other hand, tends to respond to the democratic idea in terms of values and to the Christian in terms of agencies and their weaknesses.

Even Nichols, who made the thorough and useful study referred to above, writes of the essence of democracy in terms of group decisions, freedom of worship, and freedom of expression. These, however, may well be regarded as the tools or the safeguards of democracy and those democratic societies that practise them the agencies of democracy.

If these be the tools of democracy, what are the basic values in democracy? In 1946, after two years of serious and extensive deliberation, a group of national leaders in public affairs and education in America published a definition of democracy under the aegis "Common Cause." The following is quoted from their more extensive statement¹:

1. Democracy means personal worth; every human being is precious in his own right and is always to be regarded as an end, never as a means merely... The State is made for man, not man for the State. Here is the foundation of all humane conceptions of life and the ultimate source of the other articles of our faith.

2. Democracy means freedom... Every man should be free to think and speak, to write and create... to improve his condition... to follow the dictates of his conscience, to pursue in his own way truth and happiness...

3. Democracy means equality... recognizes no orders commissioned by God or qualified by their own attributes to exploit, govern, or enslave their fellow human beings.

4. Democracy means rule of law... All individuals and minorities should be protected in their rights and liberties against... the power of privilege; the tyranny of police, the caprice of officials, the ambitions of madmen and the arbitrary invasions of government.

5. Democracy means individual opportunity: It means a... society in which any man can make his way according to his own talents, inclinations and beliefs—a society which makes available to all an abundance of opportunity in work, in health, in education, in social relationships, in human enlightenment, in all the arts and sciences of life.

6. Democracy means individual responsibility: All men should be

1. *This is Democracy*, pp. 4-6. A statement prepared by Common Cause, Inc., 1775 Broadway, New York, New York.

disciplined by a sense of common brotherhood, a devotion to the general welfare and a love of truth and justice. If (men) . . . are callous to wrongs and inequalities, if they are indifferent to the public good, they will surely sink back into bondage.

To be sure, processes find mention in the above statements. But in each case they take their reference from values.

Without careful reading, some may be shocked by item 3. But Luther, Calvin, and Wesley would have been forgotten long since if they had not also believed the same. Many ministers have at one time or another used as their texts the stated values in each of the above.

Abraham Lincoln succinctly stated the meaning of democracy, "As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy."

But Jesus said all that these men say in a simpler way with pinpointed applications two thousand years ago. The tragedy today is that two of our most influential groups of leaders, religionists and educationists, are failing to understand and reinforce each other consciously and co-operatively in their struggle to create and maintain a better world in which to live.

This is one of the challenges of I.C.U. Not that we expect to find supermen who individually can see all, know all, and do all. Rather, it is an opportunity to draw together in a new faculty a group of men and women who, through co-operative program planning and inter-disciplinary research in the spirit of democracy and Christian brotherhood, may tackle some of the problems of education in their wholeness.

Education for citizenship and leadership in a democracy is readily recognized as a task that must be pursued with persistence and diligence even in countries with longstanding democratic philosophy and tradition. Developing democracy in Japan, a wide-spread hope of the Japanese people, is infinitely more difficult.

Post-war reorganization of government and education has set the stage for democracy in Japan. But few people are prepared by virtue of their education, experience, traditions, and controlling life values to play the role. Rigid social stratification, deference to seniority and position within strata, and longstanding customs differentiating the sexes are inimical to effective democracy in government and education.

These ingrained characteristics of the culture tend to continue in the warp and woof of Japanese society. For example, in the Japanese language there are different ways of expressing "I" and "YOU" for differing relationships. There

is "I" the head of the household or master, "YOU" the servant; "I" the father, "YOU" the son; "I" the employer, "YOU" the employee; "I" the teacher, "YOU" the student. Thus a language that is the reflection of a stratified culture now serves to perpetuate that stratification. And this language is the main tool of education. Therefore education, which must be the fountain-head of democratic values and processes, is bound to be confused by the continuing influence of tradition and language as they come in conflict with the new goals of education and government, and the democratic processes by which they are to be achieved.

But transplanting *American* democracy in Japan is not the answer. A marriage of the constructive forces from the Japanese and many other cultures is the opportunity of the moment in Japan. To attempt such a synthesis is the unique opportunity of the new International Christian University. It is more than simple teaching and learning in the traditional sense, for in the process of change there is conflict and frustration. With its international faculty I.C.U. should, through its students, study these forces in conflict and the processes by which they are resolved within the individual, and in the home, school, church, community, business, and government. Its international student body, immersed in a society in the process of change from authoritarianism to democracy, provides one of the uniquely valid laboratories for the study of these human problems. The results of such research should be significant not alone for Japan but for a world in quest of international good will and peace.

The full significance of I.C.U., however, will be missed if its Christian purposes are not clearly understood. Leaders of the thirteen evangelical denominations sponsoring I.C.U. believe that knowledge and skill are not the only ends to be sought in higher education and research. Emerging interests, attitudes, appreciations, controlling life values and goals—factors that determine whether knowledge and skill are used for weal or woe—are a paramount concern of education. They believe that in clarifying values and goals, individuals and groups are most constructively creative when they recognize the God of truth, light, and love.

Admitting historical mistakes and weaknesses of their own Christian endeavor, the sponsoring denominations nevertheless point to the important role they have played in establishing and extending education that holds sacred the freedom and right of man to seek and interpret truth. The Christian, trying to order his life in accord with the laws of God, tends to rise above the laws of state. In the process commensurate morality emerges. It is thus that government becomes servant rather than master of its people. Early and late in the history

of our democratic nations the Christian religion has been a major source of this ideology. A similar role is projected for I.C.U. in Japan as its people seek to move from a government that has been master to one that serves. The spirit, however, in which I.C.U. plays this role must be consistent with the freedoms and rights that it attempts to create and protect. Acceptance of democracy and Christianity as a way of life by students must be left to the students' own conviction, choice, and considered judgment. Such is the opportunity of the new International Christian University.

In order to develop a program that makes sense to faculty and students, it will be necessary to think and work together toward clarification of objectives and in the development of curricula to meet those objectives. Where meeting of minds is appropriate, meeting of minds should be achieved. This means of course that in the process the faculty meetings of I.C.U. will have ample opportunity to exemplify democracy and Christian brotherhood.

But within this same framework of values there is still a more difficult and important challenge—that of discovering and practising the processes by which men *differ* in the spirit of Christian brotherhood and democracy. At this point, the writer may be accused of being an unrealistic idealist. No doubt the faculty of I.C.U. will fall short of this goal. There will be instances of failure. But students in Japan must not be confused unnecessarily by discrepancies between what our faculty teaches and the way they behave with each other. Shining through the failures must be a clearly recognizable sincere, persistent, effort to be Christian (Christ-like) in their relationships with their colleagues and students.

Addendum

The title of this article is misleading. It is written at a time when no more than five of the faculty members of I.C.U. have ever been assembled at one place. This article is not written as a group report. It is written by one of the administrators out of his experience to date. The ideas expressed, to be sure, have had some influence on faculty selection. But the actual goals and the program of the new university must emerge from the thinking and the action of the faculty itself as they assemble and work together on the campus this year and the next and the next...

This is written at a time when six members of the faculty are assembling to open a Language Institute, April 30, 1952. Another small group of faculty members, to which others will be added during the year, will be planning for

the opening of the Liberal Arts College. The immediate problem they will be wrestling with most seriously is that of general education—appropriate to the needs of responsible citizenship in Japan and the community of nations. This group will also during the current year be in process of initiating research and field service activities in community study, labor relations, problems of nutrition, and of general education.

Disabused of the earlier belief that the world was waiting to rush \$ 10,000,000 to build a new International Christian University, we now proceed with the full realization that if we are to have an International Christian University, earnest Christians must establish it. Thus we soberly pursue plans to build year by year, the plant, facilities, and faculty to serve 550 undergraduate students and up to 300 graduate students by the 6th year, 1957. By that time, plans call for 85 faculty members in four programs—undergraduate liberal arts, and graduate work in public administration, education, and social work.

“To the Uttermost Parts - - ”

CURTIS ASKEW

From the Christian's viewpoint, the most distressing situation in present day Japan is the fact that in thousands of towns and villages throughout the land there is absolutely no Christian witness. In many other places the Christian work is so small and unassuming that most of the residents don't know of its existence.

Whose responsibility is this, the evangelizing of these unreached fields? Is it the work of the missionary, the foreigner who only recently came from America or some other western land, and whose language and knowledge of Japan, her customs, and her thought patterns is so insufficient? Everyone knows that most missionaries in Japan are postwar products, whose experience in this most "hard to know" land averages no more than two or three years. Shall the new missionary blaze into these new fields, using all the tried and proven methods known to American evangelists, and sell the people on Christ with all the high pressure at his command? Or, even if he is not that type, shall the missionary risk the reputation of his Christ by going in alone, and facing all sorts of situations and problems foreign to him? Mistakes are much easier made than mended and, where foreigners are not known, the people may be less tolerant with awful social errors than the cosmopolitan people of Tokyo and Osaka.

Are we to leave the work of evangelizing these rural areas to the Japanese, their churches, and their own methods of extension? The danger in this plan is the simple fact that due to all sorts of reservations, inexperience in direct evangelism, and attitudes built up in years of persecution, too many pastors and churches simply are not taking the initiative in this work. Surely they have enough institutions, and problems connected with them, to keep them busy until the end of their days. The attitude, "If a person really wants to become a Christian, he can find a church, or get a Bible," is all too prevalent throughout the Japanese churches. If we missionaries limit our work to the institutions of the present churches, the uttermost parts will continue to be

neglected.

I came to Japan with rural work on my heart, but in the wisdom of the mission with which I work, the policy is to place most missionaries in prefectural capitals. Thus I came to Hiroshima, and established a relationship to the Hiroshima Baptist Church, which has been organized for 30 years. My heart still was set on rural evangelism, but in my two and a half years of work here, I have become convinced that it was the wisdom of God which led me to this regional center, and gave me the privilege of working hand in hand with a strong church and a native pastor. Paul's missionary journeys took him to the major cities, such as Ephesus, Corinth, and Thessalonica, from which "sounded out the word of the Lord . . . in Macedonia and Achaia."

The sounding out of the Word and winning many to Christ in these unreached places is of course our primary object. Methods of doing so are incidental. Paul, in his effort to save some, was willing to become all things to all men and to use all means at his disposal. The methods must be consistent with our message, they are by no means sacred, and one method should not be considered better than another more effective method. Methods may be changed from time to time as the situation seems to demand.

From my short experience, my conviction is that we missionaries must work hand in hand with our Japanese brethren, preferably through a local, established church, and fit our methods and ways of thinking into the Japanese situation. Our tried and proven western methods will more than likely be dismissed, at least for a season. Though there is no room to change our message, which after all is equally vital for all races of men, there is surely room to alter methods of presenting the message. I feel sure, also, that a Japanese knows more about what will succeed with other Japanese than I do. When our pastor made a trip to America year before last, I advised him in several points about American customs, hoping that he could more effectively present his message to the American mind. He was eager to receive all the advice he could digest, knowing that things weren't done in America as they are in Japan. In like manner, I must depend on him to advise me and lead me in things Japanese, and be willing to alter my attitudes and customs to fit the situation we find existing in Japan.

In reaching out to the rural areas about Hiroshima, I work with the Hiroshima Baptist Church and the Kure Baptist Church, dividing my time about equally between the two churches and their mission points. Each church maintains two regular official mission points, beside several other preaching points and Bible classes.

The locations of these points were chosen by the churches after the pastor and missionary prayerfully looked over the list of needy fields nearby. Each was chosen as a point of considerable size where no other church or mission point was located, and where there was some point of contact already existing. In fact, in all these places, church members or seekers connected with the church were living.

As missionary, I have furnished equipment in a truck, sound equipment, and some visual aids. The contribution of the pastor and the people has always been the greater. The pastor adds the responsibility of the mission point to his other church responsibilities. He does much of the preaching and much of the teaching in Sunday School. Seekers turn to him for solution to personal difficulties. As time has passed, the missionary has shared the duty of preaching with the pastor. Laymen of the church have been in charge of midweek Bible-study classes, Sunday school classes, and many have been used in giving testimony on the streets in open air services.

In his excellent article in a recent issue of the *Quarterly*, Brother Frank Carey brought out the difficulties a young missionary faces in finding his niche in the Japanese church. That this is a real and serious problem with many missionaries in certain situations is beyond any doubt. The fact that in my case no unusual difficulty has been encountered cannot be credited to my ability to adjust myself to the situation. I feel that it is due rather to the blessing I have received in being able to work with two of the finest pastors I have ever known. Because I have unwavering confidence in these men, and leave the leadership of the churches in their hands, I have found my niche not so much inside the church as in the extension work of the churches. Through the leadership of these men, the church members also feel their responsibility for evangelism in these mission points. A number from each church are always ready to go along to help, or even to take charge of a meeting when neither pastor nor missionary can attend. Some members, feeling the burden of evangelism, have projects of their own. For example, one young physician, a member of Hiroshima church, conducts a weekly Bible class at a hospital, goes twice monthly to the state reform school for services, and is a regular Sunday School teacher. As missionary, I go with him at regular intervals to share in the work, but he is the one who carries responsibility. The fact that various members of the church, under the leadership of their own pastor, take an active part in the work of evangelism makes me rejoice more than anything I am personally able to accomplish.

I rejoiced to hear Pastor Kimura of Hiroshima say to a group of pastors in

a conference, "The responsibility of evangelizing Japan in the responsibility of the Japanese Christians. We appreciate help that comes from abroad, but we must not forget that it is our country, and the first responsibility is ours."

I'm glad I can work with a man who feels that way. I also feel that the responsibility for evangelizing Japan, to the limit of my ability, is given me by God. But I prefer to work hand in hand with a Japanese man of God who shares with me this sense of burden for the lost sheep of the land of Japan.

For lots of reasons, we missionaries should never expect to be able to agree with our Japanese brethren in all points. Nor can we understand why the churches do some of the things they do. I doubt if we ever will understand the point of view, reflected in the church many times, which is altogether foreign to our own.

However, it goes without saying that we missionaries can never win Japan to Christ alone. I think it is especially true in rural areas where as foreigners we are at a greater disadvantage than in the cities. Even by simple mathematics we know the impossibility of a few hundred missionaries reaching the millions of this island empire. Our place is indeed that of a helper to the churches, willing to help and be used in the capacity for which we prove best suited, but also always ready to inject into the church a fearless and aggressive spirit of evangelism. I consider fortunate the missionary who is able to work with a zealous native pastor and missionary-minded church in reaching the uttermost parts of Japan with God's good news for all men.

The "Non-church" Group

TOSHIRO SUZUKI

Our editor invites me to contribute an article dealing with the *Mukyokai* group. For me, however, to accept his proposal is to undertake something impossible, because there is no such group as he may imagine.

Followers of *Mukyokai*-ism do without any definite form of group. They meet mostly under a *sensei* (a master or a leader) and not rarely by themselves alone, but in either case they have no more intention than to get together, as birds of a feather flock together. A *sensei* and his followers are very closely connected, but they are free in the matter of faith. Then it follows, logically, that where there is a believer, there is a confession. It is also the same with their meetings, which have no mutual organization or federation with one another; one meeting may go this way and another meeting that way, and there is no machine to oversee them. Therefore they have no common confession nor regular form of worship.

And yet, viewed broadly, we cannot deny the fact that there are certain tendencies manifest among them which distinguish them from others. Upon that fact I may depend for the task set before me. I will hesitatingly comply with our editor's request. My survey is, of course, only in my own way.

In America or other countries there is not such a group. It is natural that to most foreigners it seems to be an enigma. *Mukyokai* means non-church, churchless Christianity, or, as Kanzo Uchimura once said, We-need-no-church principle. Prof. Emil Brunner calls it 'Utschimura Kreis' (Uchimura circle) after the originator's name.

As the name indicates, it does not belong to any denominational church and does not affiliate with the united Church of Christ in Japan. And it points out that it is a fundamental mistake to believe that the churches are indispensable for the salvation of individual souls. At the same time some of the leaders point out the worldliness and apathy of the churches and attack them severely. So most of the pastors and missionaries look upon it as antagonistic, hostile or even negative to the church activities and deem it detrimental to

Christian work.

But, notwithstanding, it is admittedly true that it has been and is exercising a positive influence over Christian men and women within as well as outside the churches in Japan. This demands a careful survey and provides some material for thought.

Here we set forth three questions.

1. What does it think of Christianity?
2. How does it approach people to propagate the Christian gospel?
3. To what extent does it believe that Christianity is relevant to the life of Japanese people?

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Our answer to the first question is rather important. Answers to the other two may be presented as corollaries.

To describe what *Mukyokai* thinks of Christianity is not an easy task for us. To attempt a brief survey, I mention its three essential aspects to be borne in mind:

(1) Its stand for the cross-centric faith. It is worth noting that while, as mentioned above, it does not regard the churches as the chosen instrument relevant to the salvation of souls, it *does* believe that Christianity, as distinct from the churches, is a vital and relevant force. The Bible is to be believed as the written Word of God and must not be thought of as the creation of the church, much less her private possession. God works out immediate experiences of His will in the hearts of those who know Him through the Bible. And His will, which is revealed in the Bible, centers in and culminates in His redeeming act of the cross of Christ, in which He himself is righteous and He justifies those who have faith in Christ. Christianity is not simply the religion of Jesus, but the gospel of Jesus Christ *crucified*. The cross is the center and pivot of Christianity; from the cross diverges Christianity and to the cross it converges; therefore no cross, no Christianity. The cross, then, is not merely a symbol of Christianity, but its cornerstone upon which its whole structure rests. Sins are forgiven and annihilated upon the cross, blessings are promised and bestowed upon the cross; nowhere else, and in no other way. This is the faith of the *Mukyokai* group, apart from which the *Mukyokai* principle is of no import. It is cross-centric *a fortiori*.

When this cross-centric view of Christianity is brought to its logical consequence, "justification by faith alone" is to be believed without any qualification.

Looking up at the cross is enough for us to be justified, sanctified and glorified; any religious experiences and meritorious works, any clerical intermediary and holy sacraments are of no use to be saved. *Sola fide*, therefore, is a more reasonable watchword for *Mukyokai*-ism than for Lutheranism. This is the reason why Kanzo Uchimura declared the need of a re-reformation, criticizing the reformation of the sixteenth century as an arrested movement and Protestantism institutionalized as a return back to the discarded Roman Catholicism. *Mukyokai*-ism asserts itself to be the new Protestantism, consistent to the full, and perfectly free without a trace of ecclesiasticism in it.

(2) Its regard for Bible study. For the *Mukyokai* group the Bible is the authority, and all other authorities, if any, are to be orientated to it. The purpose which a man like Kanzo Uchimura had in mind was not so much to develop a new doctrine as to quicken spiritual life by the words of the Bible. Like the Pietists in Germany and the Methodists in England, he urged the necessity for a deeper acquaintance with the Bible, and with this in view he formed a private group for Bible study and published the monthly magazine named *Bible Study*, the tone of which was practical or devout, rather than dogmatic or theological. But unlike the Pietists and Methodists, his Bible study was not without reference to modern thought and recent Biblical sciences. He was a well-read scholar and at the same time, in broad terms, a powerful preacher, yea, a great orator. If he were only an academic scholar, he would be dry-as-dust to the average audience. If he were only a preacher, he might give and write edifying homilies or revivalistic sermons, but they might have little relation to the original text and context of the Bible. He was not a technical Bible scholar, but he could appreciate the works of critical scholarship of Europe and America. And he could relate the "then and there" of the Bible to the "here and now" of his contemporary world. Because of his primary concern with the practical problems of Biblical interpretation today, his lectures are stated in terms that sometimes seem too harsh and severe, as in the case of the Hebrew prophets. His influence has been very strong and deep over all classes of society, from the uppermost to the lower, especially over the intelligentsia.

He earned the gratitude of his followers for his learning and faith in giving them a new style of preaching. In this he succeeded very well, well enough to tempt them to follow his example. This style and way of Bible study has been and is a characteristic feature of the *Mukyokai* group. In the field of Bible study in Japan, the pioneering works and substantial contributions of the *Mukyokai* group as a whole are not to be underestimated.

(3) Its advocacy of Japanese Christianity. It is true that the term, Japanese

Christianity, sounds strange and somewhat nationalistic, while Christianity claims to be universal, and the ecumenical movement is developing on the basic principle of intercommunion. But there is a need to know what Japanese Christianity means and why it must be.

To quote Kanzo Uchimura's words, "Japanese Christianity is not a Christianity peculiar to Japanese. It is Christianity received by Japanese directly from God without any foreign intermediary; no more, no less. In this sense, there is German Christianity, English Christianity, Scotch Christianity, American Christianity, etc.; and in this sense, there will be, and already is, Japanese Christianity. 'There is a spirit in man: and the inspiration of the Almighty giveth him understanding.' The spirit of Japan inspired by the Almighty is Japanese Christianity. It is free, independent and productive, as true Christianity always is." That religion aims at a national form is a general law in the history of religion. It is due to the fact that religion deals with the fundamental needs and interests of man. As faith becomes more personal, its form becomes more personal so that the traditional forms are done away with. Love, it is said, means the renunciation of form. When the Japanese understand the deepest meaning of Christianity and realize the love of God, their inner lives break through the traditional forms of churches to mold their own souls anew. It is the time when Christianity takes root and is naturalized to Japanese life. This Christianity is nothing other than Japanese Christianity.

The answer given by Uchimura was a genuinely Christian one; it was not inferior even to the deepest that the Western mind had found. At the same time it was a genuine expression of the Japanese soul. It is the sign of a genius that he is able to produce an entire synthesis between a new idea which is born in his spirit and his own life in its totality. Such synthesis takes place only in a person whose individual life is at the same time a significant expression of his totality. That Luther was a real genius is evidenced by the fact that the German people found the answers to their specific problems in Luther, and at the same time the reformation has brought deliverance to the whole of modern mankind. The answer given by Uchimura corresponded to the Japanese problem; it gave a new and satisfactory Christian interpretation to some traits and desires of the Japanese people, such as piety, faithfulness, self-surrender, fatalism or pessimism in the traditional character, on the one hand, and on the other hand, the newly-born desire for personal independence, political liberty and the national glory, which occurred in the modern history of Japan since the Meiji era. His interpretation of Christian life brought them to a higher level and gave them a deeper expression. This is the reason why his writings have

been and are welcomed by a wider circle, especially in the present postwar society.

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On the second main question, how to approach people to propagate the faith, I will tell you how matters go. Now, the best way to propagate the faith is to propagate the faith in season and out of season, everywhere and everyway. In the *Mukyokai* group, no man ordains or is ordained. Everyone of them is a layman. He has no church or institution to fall back upon. He, in most cases, happens to know a certain *sensei*, or teacher, and then attends his Bible meeting and there is taught the Bible for some years. But when he becomes convinced that he himself should teach the Bible, he invites his own friends, neighbors or colleagues to his house, or elsewhere begins to study the Bible with them. Some who have means and talent publish periodicals which are generally no more than pamphlets or leaflets. A member of a meeting who happens to remove to another city or town will begin studying the Bible there in like manner. So the Bible meetings ramify over the country. Thus at present there are so many meetings that no one can count the number precisely.

Of course there is among them something of leadership, of the learned and virile *senseis* of the greater meetings. The meetings of Mr. Toraji Tsukamoto and Prof. Tadao Yanaihara in Tokyo and of Mr. Kokichi Kurosaki in Osaka have an audience of 100-300 every Sunday. Major periodicals have 2,000-3,000 paid subscribers, like Tsukamoto's *Seisho Chishiki* (Biblical Learning) and Kurosaki's *Eien no Seimei* (Everlasting Life). Besides, many Bible commentaries, religious essays and scholarly works have been published. The Complete Works of Kanzo Uchimura (20 vols., including two English vols.), among other publications, are the most fundamental and now classical literature of the *Mukyokai* principle. The collection of works by Takeshi Fujii, too, is widely read, especially among the younger generation. The Commentaries on the New Testament (10 vols.) by Kokichi Kurosaki have been and are best sellers among Christian publications and are read by many pastors. Brief Commentaries on the Old Testament (3 vols.) and on the New Testament (1 vol.), edited by Kurosaki with the collaboration of others, are quite popular, but their standard of scholarship is never low. Yanaihara's Lectures on the Bible (several vols.) reach a wide audience. The most admirably painstaking works are Kurosaki's two Concordances to the New Testament (Greek to Japanese, complete; Japanese to Greek, coming out in parts) and Tsukamoto's

Synopsis of the First Three Gospels. The other numerous monographs and essays are to be dispensed with here.

Postwar activities of the *Mukyokai* group attract our special attention; among other things, the most noticeable are (1) its pacifism and (2) its more practical approach to propagate the faith. Pacifism is where *Mukyokai*-ism is at its strongest, since Uchimura resisted the opening of the Russo-Japanese war. Today, pacifism of doubtful origin crops up like mushrooms after a rain, but the pacifism which aims at peace with God is the only pacifism to bring peace on earth. The *Mukyokai* group fights against all pseudo-pacifisms and various pro-war propensities with its absolute pacifist spirit. The *Mukyokai* group has its prominent pacifist champions in the persons of Mr. Shigeru Nambara, former president of Tokyo University, and Mr. Tadao Yanaihara, present president of the same, who both are disciples of Mr. Uchimura. Its new approach to the people is seen in various ways. For instance, some of the followers often visit the sick friends in hospitals, sanatoriums and leprosaries. Some of them open farmers' evangelical schools in the far mountainous villages. Others, among whom Mr. Hyoe Ishihara and Mr. Masaike are most active, go around the wider districts as itinerant preachers, and are welcomed by the local meetings. Their works go widely, but only very quietly and separately, without resort to taking statistics.

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With regard to the third of the questions, to what extent it believes that Christianity is relevant to the life of Japanese people, the verdict is given in this way. Without Christianity Japan cannot maintain herself. Since the Meiji era, the leaders of Japan have introduced Western civilization with all their might, except for Christianity. They could not appreciate the intrinsic moment of Christianity, which gave birth to the modern civilization of the western world. They imitated the outer side of it, and not without success in this respect. But her new civilization has been like a body without a soul. It is natural that this anomaly of Japan has resulted in her break-up at last. If Japanese society is not to return to the former primitive, feudalistic state, it cannot but accept the Christian faith and live up to it, to modernize and rationalize everyday life. So thinks the *Mukyokai* group. It regards Christianity, as the old Calvinists of Europe did, not as merely church-going on Sunday, but as a matter of everyday working life. Christianity, it believes, is to be relevant to the whole range of life of the Japanese. This very consideration

is just the cause of the Japanese Christianity which I mentioned above. For only Christianity not borrowed from other people, but received directly from God by Japanese themselves, can save them.

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The present thinking and stand of the *Mukyokai* group is as above stated. But I do not think that it has no foible in it. Some men who follow in its train are apt to turn principle into narrow and bitter prejudice. Attendance at private Bible-meetings comes to be regarded as of more importance than Christian works and fellowship. A meager and exclusive attitude tends to become a favorite; nothing can pass muster except that which yields anti-ecclesiasticism; and the rank and file forget that there is such a truth as "not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him." They must know that they ought to do their best to save their own country as a member of one body in Christ. If they oppose churches for opposition's sake, they will make themselves a sectarian group, which is nothing but a self-contradiction, because the "non-church" principle asserts itself to be a realization of the most pristine and at the same time the most universal Church.

How to Learn Japanese--- a Symposium

A few weeks ago, a group of language students presented a skit caricaturing the Tokyo Union Church Official Board forty years from now. One of the biggest laughs came in response to a scene portraying a missionary with failing eyesight and approaching deafness, still trying bravely after forty years to learn to speak elementary Japanese. We enjoy this scene because all of us feel, "I will never be as slow as that." But we also share a profound sympathy for the character portrayed, because we know from personal experience the difficulties of language study. It requires so much time and effort in proportion to the immediate visible—and audible—results that most of us feel the necessity sooner or later of "making our peace with the language" at a level considerably below own own ideal. And to accentuate our flagging zeal, we are faced with ever increasing demands for our time and talents in ways that seem abundantly more significant for the advancement of the Kingdom of God.

Nevertheless, we recognize the importance of fluency in the Japanese language. We can develop personal relationships on the deepest level only through a common medium of communication. It is essential therefore that the missionary make every effort to learn the language of the people with whom he is working. Our problem then is to make the time spent in language study as productive as possible. How can we improve our present resources and methods of language training? What are the methods that ought to be continued?

For a more representative answer, I turned to the experiences and ideas of fellow missionaries who are now living at Interboard House and studying Japanese at the Tokyo Language School.

All of us recognize the student's responsibility. "If you study, you will do all right," said one student, who is proving her point in actual practice. "The student who conscientiously puts in four hours outside of class each day in concentration on the language, can get it." Furthermore, from what we have been told about earlier methods and materials, we believe that those being used today are somewhat superior. On the other hand, we feel that certain improvements can and perhaps should be made.

First of all, we think that more careful attention should be given to pronunciation, especially at the beginning of language study. Perhaps a special teacher who is trained in linguistics could work, not only with classes, but also with each student to point out some basic principles for the pronunciation of Japanese words, to correct wrong patterns of speech, and to suggest the correct position of the tongue, and the like. The teachers often seem reluctant to correct the student's pronunciation, perhaps in part, to avoid embarrassing or discouraging the student, perhaps also, because it takes a great deal of time and the teacher hopes the student will eventually get the right pronunciation. We believe that an early analysis of the language from a linguistic standpoint and the kind of guidance given in pronunciation training would help to prevent later mistakes in speech and would also provide the student with tools and insight to correct his own mistakes.

A second suggestion, offered by several students, has to do with material. Students need more opportunities to use, in new and different contexts, the vocabulary which has already been introduced. Some students would implement this suggestion by a regular thorough review once a week of the whole week's material. Others suggest that additional material containing no new vocabulary be used to provide further drill on the old vocabulary and to avoid the tendency to memorize words in only one context.

A third suggestion is concerned with equipment. We feel that students could gain much help from the use of *good* recordings and the type of machines which would permit them to listen to the same words or phrases over and over again until they are able to imitate them perfectly. The teacher of a class probably should not take time for that kind of mechanical repetition of sounds. On the other hand, it is this kind of ear training and practice which we need very much. And it is this kind of training and practice which recording devices are admirably designed to provide. Ideally, these machines should be made available for the student's use at home. A monthly rental fee should be charged, so that the cost of purchase and repair could be met over a period of several years. Even if the school could not purchase enough machines for students to rent and use in their own homes, it might provide at least a small number of machines which students could use in some room at the school.

In conclusion, if the student accepts his responsibilities and if the language school provides adequate instruction and equipment, then the student should be saved from the fate of the fictional missionary whom we mentioned at the beginning of this article. Moreover, he will be better prepared to carry out his missionary task.

— WILLIS P. BROWNING

Ten years in China prevented me from tackling the study of Japanese with the famous "clean slate." It meant, on the other hand, that right from the minute we stepped ashore in Yokohama I found myself reading familiar signs and advertisements. So far, the knowledge of Chinese has proved a great advantage. However, if I in the end come out speaking Sino-Japanese, I shall stand corrected on the above statement.

In spite of European background, I am intuitively and determinedly opposed to the Latin-grammar approach. No one seems to be able to explain the "why" of languages anyway, so I am quite content to accept most things as "just being so." In the process of imitating my informants, I hope that the necessary rules will be absorbed as integral parts of the speech pattern. An occasional glance at a grammar is also helpful.

Listening and repeating are key words to me. Often I listen more to get the idea rather than the words. Not that words are unimportant. To memorize the lists in the text books is a must. Though again, I find greater pleasure in picking up what I would call "supplementary vocabulary" from conversations, newspapers, from anywhere. This signifies more of an achievement, it seems. False though this feeling may be, I welcome anything that helps make language study a pleasure. Tense classroom atmosphere, created by the hectic co-operation of an over-zealous instructor and a group of self-conscious students (some with age-complexes) desperately trying to catch everything that is being said, is definitely not conducive to learning. Unless fairly regularly one takes time off to enjoy a hearty laugh at the expense of one's self and others, I maintain there is very little sound progress!

The feel of the language seems very important. Often I turn on the radio or listen to our landlady speaking over the telephone. To hear a sermon interpreted into easy Japanese has proved most interesting and profitable. If the subject is familiar I can recognize scores of originally Chinese expressions for concepts like "love," "faith," etc.

Years ago I met a gentleman who had studied Chinese in his homeland. He had acquired an amazing Chinese vocabulary, which he used in conversations with considerable fluency. But though he was employing Chinese words, he actually spoke American, for all his ideas, and his speech pattern, were "made in U.S.A." Whenever I lag behind in the study of the cultural background of Japan, some extremely pathetic situations in which the above-mentioned acquaintance played the main role, come to my mind, spurring me on to renewed efforts. Only thus is it possible to understand important concepts in their proper ideological setting. Without the knowledge of the actual application in life situa-

tions, concepts like *chu*, *gimu* and *satori* cannot be fully grasped.

Theoretically, I made this discovery long ago; practically, I am doing it all the time, namely, that my difficulties in producing Japanese sounds, and those of a Japanese speaking English, are located in exactly the same phonetic field, only we come at the hurdles from opposite directions. So I look for the irregularities of my Japanese English-speaking friends, in order not to overlook my own. One of my greatest difficulties seems to be giving each consonant its proper time value, especially where a glottal stop is involved.

A few months after I came to this country I began to write out very simple four or five-minute sermonettes, having my teacher translate them into equally simple Japanese, written in *kana* and *kanji*. So far the talks have been given only for my own edification.

Kanji-cards are found to be just as helpful in initiating a conversation (on trains, busses) as in learning new words.

SIGURD ASKE

Connection with a language school has made me look afresh at all missionaries' use of Japanese. I have come to believe that for a speaker of Japanese, correct pronunciation is the most important thing, so that every word spoken is immediately recognizable by a Japanese who has never studied a European language or heard an occidental speak Japanese.

Of course learning Japanese grammar and idiom is necessary, but unless the missionary pronounces the words correctly he will never make himself really understood through these except in writing. No matter how correct and idiomatic the sentences, if the hearer has to spend his attention and energy wondering what this or that word was intended to be, he will never understand the sentences, because he cannot keep up with them. But if he understands each word immediately, he can usually get the meaning in spite of many mistakes in grammar and idiom.

We must remember that to a Japanese, all language sounds are *kana* sounds, or are resolved into *kana* sounds, as he hears them. When he hears a foreigner say a presumably Japanese word (which happens to be one of the many *romaji* variations of a Japanese word possible to an occidental), he has no means to help him decide what the *romaji* probably was and then put it into *kana*. He approximates what he hears to what seems to him the nearest *kana* sound, and he is utterly lost.

So I would urge students to learn the *kana* sounds, each one of them, and the rules that govern them, for they constitute all the units and the only units used in speaking Japanese. Then think Japanese words in *kana* units only. Each involves one of the five, and only five, vowel sounds (long vowels and diphthongs are two *kana*); each is an *open* syllable (*romaji* double consonants and final *n* are derived exceptions); each begins and ends with the same intensity of sound; and each takes the same time to pronounce, even if the vowel is elided.

Learn the *kana* sounds in groups of five (as *ka ki ku ke ko*), fixing the mouth position for the consonantal element in the first of the series and changing positions for the successive vowels only. If the initial mouth position is correct the apparent consonantal changes in a series like *ta chi tsu te to* will be made automatically and unavoidably. Under a Japanese teacher's guidance, I believe following these basic principles will improve the pronunciation of almost every foreign speaker of Japanese.

W. A. McILWAINE

"You're asking me to get you too many different Japanese dictionaries. I want you to use just one. Give me the name of the dictionary that corresponds to Webster's. I'll get you that one. And you use it!" Thus commanded my one-time commanding officer, whose knowledge of things Japanese was incommensurate with his command position.

So often we fail to comprehend because our estimate of the situation is limited by our own capacity. We fail to marshal facts. We prejudge because of prejudice. In language work this is fatal.

My first Japanese teacher knew no English and was an able instructor. That her factual knowledge was limited is shown by the first query she got across to me: "Why do Westerners all look alike?" However, she made me comprehend.

The three important factors in the acquisition of the Japanese language are: the student, the teacher, the course.

As for the course, it should be "Made in Japan." Its psychology of approach, its theory of presentation, and its content should be of and by the Japanese. From the outset the language of instruction should be Japanese. The ideas comprehended, the word groups learned, the thought habits formed should lend themselves to the perfecting of the practice of "thinking in Japanese."

Initial repetitive memory assignments should be followed by exercises in substitution, the accomplishment of which facilitates the welling-up of a self-confidence based upon real knowledge. Progress is aided during the early stages of Japanese language instruction by the group study method wherein each student profits by each success of every other. The course itself should be one worked out in accordance with the principles of modern linguistic theory and based upon the solid rock of teaching experience. While the direct method is *the* way to teach Japanese, grammar instruction in the language of the student may be helpful to the beginner. A scientific word building must have gone into the compilation of the content of the course. Any knowledge of Japanese which does not include comprehension of the ideograph cannot but be incomplete, and the enabling of the student to attain full comprehension of the thousands of ideographs used by the Japanese is a task worthy of the mettle of the ablest course builder.

Teachers are born, not made. The student of Japanese who learns under a "born-teacher" native-speaker is fortunate. A rare jewel is the native-speaker who can appropriately pace his teaching, anticipating and challenging the best in each pupil. If the teacher's understanding of pedagogy and of ways and means of instruction is equal to the task of getting foreigners correctly to think in Japanese, and if his command of the course he teaches is such as to inspire the discouraged, disheartened foreigner, his students are uniquely fortunate.

The student must use each opportunity to listen, each chance to learn, every means to comprehend. Ears must be kept open though the meaning of the sounds be unintelligible. Early use of a *romaji* dictionary at public meetings where the student hears good Japanese is a must. Eyes must be trained to note and remember the ideograph though its pronunciation and meaning remain for the moment uncomprehended. The reading, writing, and understanding of the ideograph are tasks worthy of the best effort of the most devoted student. No foreigner is fully equal to the task of learning Japanese. But use of every opportunity to learn, utilization of the best course of study under the ablest available native-speaker, and the burning of the midnight oil bring increasing returns as the years go by. Among the rewards is the joy of the open door. Language barriers are broken down only by dint of hard work, but once they are demolished fruitful indeed are the fields of understanding and good will which lie ahead.

GLEN BRUNER

There is no royal road to learning Japanese. The basic factor over which we have no control is our native language aptitude. Beyond this, results depend overwhelmingly upon the quality of our language instruction and upon the degree to which we apply ourselves. For most of us the first will be largely out of our hands, the second is entirely within them.

There are a good many "twists" or "gimmicks" that can be added to facilitate learning, but they cannot supplant long hours of work without loss to our language competence. The fact is, with few exceptions most of us will not be able to acquire any real ability in the language short of 5 to 10 years at best, and even then we will be considerably less skillful than we imagine ourselves to be, or than our Japanese friends will lead us to believe.

There is, however, a place for helpful hints which may be of use to beginners. Among them I would list the following:

- 1) Devote as much time as possible at first to acquiring a Japanese accent, or "reasonable facsimile thereof." The first few weeks and months are all-important in getting the right start in this direction. You will never fool a Japanese, but you may at least cut down the needless irritation to their ears caused by lazy American and British accents. Imitate is the great commandment. Listen carefully and mimic. Records help.

- 2) Try to learn by memorizing whole phrases and sentences. The older language method of learning grammar rules and putting sentences together by formula may seem more secure and stable, but the result always sounds put together, in short, hybrid Japanese. The saturation method of learning vocabulary has much in its favor, but it has no place in the learning of basic sentence structures. Don't worry too much about vocabulary the first year, but get those basic sentence forms.

- 3) Most missionaries will say that conversational Japanese is the primary thing, and there is no argument here. But if you can, learn to read also. Most of the Japanese whom you will know, will be interested in telling you mostly what they believe you want to hear, and very little of what the Japanese people really feel and think. Some ability to read newspapers and magazines is necessary if you want the real picture in Japan.

- 4) Talk in Japanese to your students, maid, cop on the corner, and *yaoya-san* whenever you can. You are lost in any Japanese discussion without a working knowledge of the colloquial, and you will get very little of it from your teachers. You will hear relatively little of the "standard Japanese" among the Japanese themselves.

- 5) The great "I" bulks large in English conversation. Not so in Japanese.

The self-effacement of the Japanese finds its counterpart in the language. The westerner is known by his "*watakushi wa*."

6) Don't do your language study in the place where you will be working. Most of your Japanese colleagues are not so interested as you in your learning of the tongue. They have considerable reason to believe that you will never be too good in it; they would often rather have you do English Bible work, etc.; and you will never escape the feeling that you should be doing more church (or school) work than you are.

7) Begin making an occasional sermon or talk in Japanese when you are able. English Bible groups are important, but they will not help your grasp of the language. If you are after the language, a monthly talk in Japanese is a far better balance of your interests (both work and study) than four English Bible groups a month.

8) I find no solution to the problem of "*wa*" and "*ga*." There are rules governing them, but few who seem to follow the rules. Live by hope that the time will come when you are sufficiently well-versed to use them correctly, or (as many Japanese do) to drop them with impunity.

ROBERT W. WOOD

The Building Problem In Japan

KENNETH W. DOWIE

Books have been written on the controversial subject of the type of house in which a missionary should live, and on this topic it is certain there will be some disagreement in every mission field. On one side, we have those who believe in building a missionary house such as would be occupied by a middle-class family in the United States or Canada, with not only living room, dining room, three bedrooms and one and one-half bathrooms, but also a study and (a very un-American idea in this day and age) a maid's room. On the other hand, some, especially younger missionaries, are shocked by the great disparity between this type of house and the home of the average middle-class Japanese. These, therefore, contend that a modest house, one which would not seem luxurious to a Japanese earning a medium salary, is the only type we should build.

This writer believes that the proponents of the smaller house certainly have the sounder side of the argument. However, there are necessary differences between a home to fit our needs and one that satisfies a Japanese family, and it is unwise to blind ourselves to the fact that we are not and cannot actually become Japanese. We thus tacitly admit a barrier between native and foreign standards. We will be most successful in our missionary efforts to the degree that we try to make this barrier as small as possible, and we must keep in mind what should be obvious, that any missionary who lives in a palatial house does his mission no good. He might as well pack up and go home.

The Interboard Committee has ruled very wisely that the missionary house should not exceed 50 *tsubo* (1800 square feet) in area, except in cases where a basement is required. A plan for a typical missionary house has been drawn up. Rough preliminary blueprints may be obtained from the Architectural Advisory Committee office, 8th Floor, Kyobunkan Building in Tokyo. These show a three-bedroom house of something less than 42 *tsubo*. No typical plan, however, can be used without modification for a specific site.

Let us consider for a while the ordinary Japanese house of pre-war days.

It was probably the world's finest house for hot weather. Its completely honest expression of wood construction and reverence for unpainted wood as a material; its wide eaves to keep out the sun; its large window area; its sliding doors which make some room spaces large or small at will; its subdued color harmony; its orientation for maximum sunlight; its studied simplicity, eliminating beds and chairs; its strong, close-to-earth horizontal lines; its marvellous sensitivity to the beauty of every plant that lives, so that one wonders where house ends and garden begins; all these have been an inspiration to American and European architects for years. Notably, no other nation in the world has succeeded so well in fusing together house and garden.

"What?" you say, "He wants us to go native!" But something further has to be stated. This same house is perhaps the least adapted in the world to provide comfort in cold weather. The sliding sash with its failure to fit tightly, lets in all the cold while letting the warmth out. The matting floor fills up with dust, makes a perfect hiding place for insects and germs, is as porous as a sieve, so that one almost has to be dressed for outside to be able to stand the chilly drafts. The wooden ceilings generally have cracks between the boards, allowing any warmth to shoot up into the attic. The ubiquitous toilet odor offends us, the kitchen is dark and impossible to keep in a sanitary condition. Aside from the Japanese bath, the supply of hot water is completely inadequate. There is no way to keep out mosquitoes at night, except to get under a net. Worse than this, in order to prevent burglars from access to your paper-walled house, the wooden sliding doors are shut at night, and this custom is undoubtedly a factor in the shocking incidence of tuberculosis. The fire hazard in a Japanese home is also very great.

Of course, enlightened Japanese know very well the shortcomings of their houses, and only the economic situation stands in the way of certain reforms. Wooden floors are becoming popular, as are also chairs, which provide proper back support. Many now prefer beds to the mat floors for sleeping.

As missionaries, our aim should be to maintain as far as possible the admirable qualities of a Japanese home, and at the same time to make such changes as would be required for hygienic reasons and to some extent in the interests of comfort. We say "to some extent," for it is possible to carry comfort to such a degree that it becomes luxury. It is equally unwise, however, to attempt to live just like a Japanese in cold weather, particularly if there are children in the home, because we could easily endanger our health, and certainly reduce our efficiency.

Suppose we list a few things that are requisites in a home for foreigners in Japan. Most of our floors should be of wood, with possibly one matting floor

room for the entertainment of Japanese guests. The wooden floors should be double, with a layer of building paper between, to conserve warmth. Windows should be of large area, and provided with fly-screens. Outside walls may be either of stucco or of wooden boards.

In climates as mild as Tokyo's, we suggest heating the house by stoves burning oil, wood, or coal, with brick chimneys for safety. North of Sendai, a furnace with central heating is very desirable, though in country regions without water mains, we should have to rely upon stoves. We must insist that every toilet shall be water-flushed and, where there are no sewers, install a septic tank. If there is no gas obtainable, we might well have a storage type of oil-burning hot-water heater. The kitchen range will use what fuel is available, though gas is preferred. The sink is very expensive if imported, but it may be made locally of tile or artificial stone.

We prefer the wooden bath to any type of bath, but recognize the rights of those who hate it. A small bath of tile is best for these people, as porcelain baths are really beyond the missionary income. No basement is needed, unless a furnace is required to be low in order to get circulation by gravity. Plaster ceilings have a way of dropping down in earthquakes, so we might do better to use "tex", with really tight joints and rigid supports. Some type of insulation above this ceiling is much to be desired. The cheapest windows are the Japanese type which slide horizontally. These are of no use in snow climates, and should be replaced by tight-fitting, vertical-sliding sash, known as "double-hung", outside of which storm-windows are put up every late autumn. Good locks are hard to get here, and much is to be said for the sliding type of door, made of plywood rather than paper. Paper doors do not stand up well in houses where there are children. Since high ceilings add to the expense of heating the house, 8 feet will be found to be ample.

As to the house plan, the most essential consideration is southern exposure. If possible, all bedrooms, the study, living, dining, and maid's room should have at least one window to the south. Do not select the best exposures for yourselves and leave a maid's room with only north light. She may leave you, and will not be slow to point out the injustice of this plan. This consideration of south light is of vastly more importance to the Japanese mind than to ours. Rooms should be small, with a total of not more than 50 (preferably 45) *tsubo*. Provide a generous entrance, say 8 x 9 ft., for guests who remove their footwear. Soon after guests come, there will be a more or less steady procession to and from the toilet, so see that one is not too remote from the living room. The missionary must have a study. The Japanese custom of never leaving the house

without a caretaker practically demands that a small Japanese room of at least four and a half mats be provided for the maid. It is generally impossible to provide enough storage space inside the house for trunks and such things. This may well be cared for by making the garage a little larger than is required for a car.

A playroom for young children is desirable, but difficult to obtain under our area restriction. Another problem that must be answered is where to find space for hanging the family laundry when it is raining. Sometimes the garage must be used for this purpose.

Japan is a damp place. A small screened vent in the ceilings of coat closets will help prevent mould. The floors of most prefabricated houses which were built immediately after the war are rotting rapidly. This could have been prevented by adequate vents under the ground floor (about one square foot in area for each 12 lineal feet of outside wall), screened to keep out rats. The bathroom must have a generous ceiling vent to let out the steam, but some means should be provided to keep this vent shut when not needed.

Be sure that a foot and a half space is left between the bottom of first-floor joists and the ground under the house. The admission of a great deal of fresh air below this floor will keep the beams from rotting and discourage termites. To protect against these last pests, paint all lumber within a foot of the ground with creosote. In general, it is unwise to attempt to expose posts and beams in our houses, as in typical Japanese construction, because this means the selection of very high-priced wood. If we cover up all our posts and studs with plaster on both sides, we can use cheaper lumber and save money. To minimize upkeep, spend money for a strong structural frame, rather than put it into expensive finish. A concentrated grouping of the plumbing will save money for first cost. A good foundation is of prime importance. Avoid filled ground, and see that the footings are carried through soft soil to rest on hard, undisturbed earth. As foundations of corner stones are no good, be sure to use concrete, and bolt the wooden frame to it, remembering that you are in an earthquake country.

Be careful of the water supply. If you have a well, see that no sewage can seep into it. Watch particularly to see that surface water drains naturally away from the house. The question of which is cheaper, a one-story or a two-story house, really depends on the size. A small house of one story is about 10% cheaper than a two-story house, but if the house is to be large, say four bedrooms, it will be cheaper to build two stories and also easier to keep it warm.

The problem of building a house in Hokkaido or some area of great snow and cold, is entirely different from what we have discussed above, as the demands created by the cold weather are of first importance. Steep roof slopes are necessary, and no valleys, which prevent the snow from falling off, may be allowed. A furnace is a necessity. Insulation is needed for both walls and ceilings, and all windows must be double in winter time. In general, such a house will cost 40 per cent more than the same house in Tokyo.

Be sure to secure the services of a good architect. Do not begrudge his six or seven per cent fee, for you will find that he has actually saved you money, first by an economical plan, and later, all the way to completion of the job, by careful supervision. In getting bids from contractors, be sure that they are analysed, and scrutinize your copy to be sure that you know just what you are signing. In any building it is of importance that there be an attitude of mutual trust between owner and builder. At all costs, never make the builder sign a contract that will force him to lose money, because, being only human, he will try to get it out of you. Get complete and accurate plans and specifications, or else their vagueness will force the contractor to include a sum to cover the maximum cost, and again you will lose money.

In summary, our requirements for a missionary house in Japan are these: It should be small, and not soaring up in the air over its neighbors. It should be the kind of house that the Japanese would like to live in, which means that some of the time-tested features which add beauty to a Japanese house must not be discarded. At the same time it should have those features inherent in homes of all countries that represent sanitation; it should be so oriented as to receive a maximum of sunshine; it should be convenient in plan, and assure a reasonable amount of comfort for the people who live in it.

We suggest this criterion for your space: "Are the rooms used regularly and often by Japanese friends? Do some come in to admire your kitchen or have a demonstration of foreign cooking? Do groups crowd your living room for meetings or a social evening?" If so, your space is more than justified, and people will go away with a new concept of the Christian home.

Someone has said, "If you want to know what kind of missionaries they are, ask their servants." What the servants answer will probably have less to do with the size and quality of the house than with the degree of Christian love and thoughtfulness that mark its occupants.

Nobu Jo---a Friend of the Needy

MRS. J. B. COBB

On October 18, 1951, a small group of earnest Christian women met at the Kobe Women's Welfare Home to celebrate the 79th birthday of Mrs. Nobu Jo, its founder. The usual congratulatory fish and red-bean rice were served, but Mrs. Jo permitted little time to be wasted on congratulations for past accomplishments. Her home is overflowing with needy women and children, and the main purpose of the day centered in planning for an urgently needed new building to house more of the homeless people who look to her for help in their distress.

Even at 79 with a full life of wonderful Christian service behind her, Mrs. Jo might be said to be divinely discontented. She can never rest satisfied so long as some one else needs her help, and the word impossible does not seem to be in her vocabulary.

Sixty-two years ago Mrs. Jo was baptized in the city of Matsuyama in Shikoku. For a few years she served the church, first as a woman evangelist and later as the wife of a young pastor. This was enough to give her a vision of Japan's need for Christ. When she was left a young widow with a tiny baby she answered a call to come to Kobe and work in a Christian Home for the Aged. But her compassionate heart could not be bound by the needs there. The policemen soon discovered this and brought young girls they picked up on the streets to ask that she take care of them. God put the burden of their needs on her heart, and she has carried it ever since.

Before long she had found some one else to take her place with the old folks and was giving her whole time to needy, friendless women and to their fatherless children. She had no money and at first very little backing, but obstacles that would have seemed insurmountable to most people have never stopped her for long. She raised money from all possible sources, yet consistently refused to accept any that limited her Christian activities. At last she had enough to erect a lovely plant in the city of Kobe with tiny apartments for mothers with children, a home for the workers, a kindergarten, a day nursery, and playgrounds. To help save young girls from the temptations of city life she started a dormitory for working girls in nearby Rokko.

Then came the war. Both plants were bombed and completely destroyed. Mrs. Jo, already deaf and with defective vision, was injured and still walks with a limp and a cane. But she walks, and nothing has been able to conquer her indomitable spirit. She could not rest until she had found a home for her "family." At last in Sonoda, between Kobe and Osaka, she found some old army barracks that had been discarded by the first army of occupation as unfit quarters. She obtained permission to use them and moved in joyfully, in spite of rough floors, glassless windows, and leaking roofs.

Her family began to grow by leaps and bounds. Many war orphans found a home there. Unwanted babies left behind on the streetcar, in the station, in the public bath were brought to her, and found a loving welcome—their need being the only credential she required. Two families whom she was instrumental in saving from suicide also found refuge with her. Soon the house in Sonoda was overflowing. Once more Mrs. Jo set to work to raise money, this time to rebuild on the old lot in Kobe. Gradually a few simple but serviceable buildings have been erected there.

At the present time the plant at Sonoda is used as an orphanage, housing 130 children. It also serves as the only Christian church in the neighborhood and is the center of Christian work and influence there.

The plant in Kobe houses 36 mothers and children. It is altogether inadequate to meet the demands; hence the present drive for a larger dormitory. Here, too, kindergarten and day nursery are provided, and children of working mothers in the neighborhood are cared for. Through parents' meetings, women's clubs, religious services and everyday Christian living its influence is widely felt.

It was thirty-six years ago that Mrs. Jo began her journeyings up and down the hills of Kobe trying to get others to share her God-given vision. She carried with her a small notebook in the front of which she had written: "I, Nobu Jo, wish to provide a place in Kobe for the women who are homeless, or in such trouble that they must either take their lives or sell their bodies. I wish to erect a building and maintain a home for them until they can obtain work or learn to be self-supporting. And I wish to teach them new hope through God who is Love and Salvation through His Son, Jesus Christ."

Storms, earthquakes, and bombs have damaged and destroyed the physical equipment she managed to obtain at great sacrifice. But her vision and purpose have only glowed brighter as the war and its aftermath have increased the need, the difficulties, and the area of demand for her loving service.

Mrs. Jo has never been satisfied just to wait at home for those in need to come seeking her help. She has realized the necessity of curing the cause of

the suffering. Through the years she has worked actively and fearlessly for purity, peace and temperance, and for the passage of reform laws.

Soon after she began her work she had large signboards erected at strategic places near Kobe to stop would-be suicides. Literally thousands of people have found and are still finding the message on those signboards true: "God is love. Come to Nobu Jo. She has help for you."

Letters to The Editor

Dear Mr. Editor:

May I be permitted to comment on "Postwar Reforms in Religion" by my esteemed friend, Professor Antei Hiyane, which appeared in the Winter 1952 number of the *Quarterly*. It contains some errors and many incomprehensible statements. I wonder if in re-drafting the English, changes were not unwittingly introduced by some one unfamiliar with the problem which produced this confusion and error. Let me point out only some of the most serious:

The last sentence on page 63 begins, "Thus the Department of Education enacted the Religious Juridical Persons Regulation to cover property matters..." To be correct it should read, "Thus an Imperial ordinance (No. 719, 1945), known as the Religious Corporations Ordinance, was promulgated on December 28, 1945 in order that religious organizations incorporated under the abrogated Religious Organizations Law would not lose their juridical capacity to hold property." (I can not imagine where the date December 19, 1947 mentioned in the next sentence came from.)

The fourth paragraph on page 64 in referring to "the new law" says that under it "the chief priest as head of the juridical person has full authority and laymen have no concern in religious matters, so it was easy to decide to separate from the sect organization." Assuming that by "the new law" the author is referring to the Religious Corporations Ordinance (no other assumption appears to make sense) the comment about the changed status of the chief priest is incorrect. The legal status of the chief priest of not only Buddhist temples but of Shinto and Christian churches as well, except for the removal of government recognition and control over religious activities, was not materially changed by the Ordinance. In fact, under the Ordinance certain acts of the chief priests required the approval of representatives of laymen in order to be effective.

Somehow or other there is no mention of the Religious Juridical Persons Law which was promulgated on April 3, 1951. This law, a digest of which may be found in the Autumn 1951 number of the *Quarterly*, replaced the Ordinance and implements, in the area covered by it, the principles of religious

freedom and separation of church and state. (I am sure Professor Hiyane knows about this law so I am unable to account for this omission. Did the printer lose a page or two of the manuscript?)

On page 65 we are told that for certain reasons "GHQ decided to..... restore its (Shrine Shinto's) genuine position as a religion." Laying aside the assumed reasons for the action, the Shinto Directive did not restore Shrine Shinto's "genuine position as a religion." The Directive stated that "Shrine Shinto will be recognized as a religion if its adherents so desire....." As a matter of fact practically all shrines of any size at all applied for incorporation under the Religious Corporations Ordinance, which was amended as of February 2, 1946 in order to include them. Most of the priests seem to appreciate this status.

I am tempted to comment in detail on a number of other points but prefer to limit my remarks to the question of pertinent laws, ordinances, and directives.

Sincerely yours,

William P. Woodard.

Dear Mr. Editor:

Through you may I address Mr. Woodard to express my thanks to him for his criticism of my survey, and to respond to the comments which he expressed. I have pleasant memories of working under his direction in GHQ some years ago.

1. Your minute and comprehensive description of Imperial Ordinance No. 719 (Religious Corporations Ordinance) is a sufficient comment on my too simple or condensed explanation. Dec. 19 should be Dec. 28 as you point out, as I wrote in my recent book, *History of Religions in Japan*, page 410.

2. I agree with your interpretation that the legal status of the chief priest of a Buddhist temple is the same as that of Shinto and Christian churches. Legally, certain acts of the chief priest require the approval of representatives of laymen, as you wrote, but in fact the individual will of the priest can easily be carried out as the decision of the temple, as the contributor to the book, *Religious Handbook*, pointed out on page 291.

3. I wrote Religious Juridical Persons Regulation (*Shukyo Hojin Rei*) and Religious Juridical Persons Law (*Shukyo Hojin Ho*) but in condensing my

article the latter item was not found on page 68 of my article.

4. In effect, Shrine Shinto started as a religion through the Shinto directive. The directive stated that "Shrine Shinto will be recognized as a religion if its adherents so desire.....", but if its adherents did not desire, what course was left open for them to follow? Shrine Shinto could not but start to restore its genuine position as a religion.

Perhaps I should have written in greater detail in my article on reform, but this was impossible in the limited space of the pages of the *Quarterly*. Thanking you for your kind advice and minute criticism, I am,

Yours truly,

A. Hiyane

News Items

Compiled by DEAN LEEPER

Registering Opinion

This is the telegram which was sent to Ambassador Dean Rusk and Prime Minister Yoshida by 40 Kyoto foreign missionaries and Japanese Christians, on February 27, 1952.

AMBASSADOR DEAN RUSK

PRIME MINISTER SHIGERU YOSHIDA

TOKYO

UNDERSIGNED MISSIONARIES AND JAPANESE CHRISTIANS PROTEST
EXTENSION OF EXTRALITY FOR FOREIGN MILITARY FORCES IN
JAPAN AS MORALLY WRONG BECAUSE DISCRIMINATORY AND
MOCKERY OF SOVEREIGNTY PROMISED JAPAN INCIDENTALLY WOULD
JEOPARDIZE WESTERN POSITION BY INCREASING RESENTMENT
AMONG JAPANESE PEOPLE PLEASE LEARN LESSON FROM CHINA

Missionary Co-operation in Reverse

Indicative of the difficulties confronting those seeking to develop fuller co-operation among missions and missionaries in Japan is News Release No. 5, of the Japan Bible Christian Council which is devoted to a discussion of a meeting of the Kansai Branch of the Fellowship of Christian Missionaries on December 28, 1951.

Because more than half of those present were affiliated with the Interboard Committee for Christian Work in Japan the editors conclude that the meeting was "under the leadership of the modernist dominated ecumenical movement in Japan." After reviewing the discussions it concludes the meeting showed "what happens when evangelicals try to join with other Protestants indiscriminately in these conferences." "There is a fundamental division in belief and practice," says the release, "which nothing can heal until liberals repent of their unbelief and worldliness and bow again before God's perfect word, the

Bible." The "assumption that all Protestants believe the same Gospel" it describes as folly and claims that "evangelicals are only wasting their time trying to salvage a ragged unity out of such compromise."

The concluding paragraph reads: "Why not come out of all relationships with the N.C.C.—Kyodan system, which is so hopelessly tied up with compromise and unbelief and start missionary conferences which from beginning to end will glorify the God of the Scriptures and the supernatural, everlasting Gospel of free grace? In Japan today there are enough evangelical Christians to do this. Why must we continue for the sake of tradition old ecumenical patterns which no longer have valid meaning? 'Wherefore come out from among them, and be ye separate, saith the Lord....' (II Cor. 6:17-18)

World Buddhist Conference

A conference of World Buddhism is scheduled to be held in Japan between September 30 and October 18 this year, to commemorate the 1,400th anniversary of the introduction of Buddhism into Japan. Approximately three hundred delegates are expected from India, Ceylon, Pakistan, Nepal, Burma, French Indo-China, Thailand, China, Tibet, Korea, Mongolia, Malay, Indonesia, United States of America, Hawaii, Canada, and some European countries. Dr. Makoto Nagai, president of the Buddhist Council (Bukkyoto Kyogi-kai) and chairman of the conference, hopes that through this conference better understanding and friendship can be promoted among the peoples of East Asia. According to the Nippon Times, Dr. Nagai believes that "No more hatred among Asiatics" should be the slogan of Buddhism, and he believes that through this conference Buddhists can contribute to world peace.

Lutheran Church Hour

Radio broadcasting is proving to be a very effective means of evangelism. The Lutheran Church of Japan, which is affiliated with the Missouri Synod, as a result of broadcasting its "Lutheran Church Hour" for three months, is receiving over 4,000 letters a month in a varied correspondence. The program goes on the air at noon every Sunday from Radio Tokyo (JOKE), Osaka Asahi (JONR), Chubu Nihon (JOAR) and Radio Kyushu (JOFR). Plans are being made to extend this service to Radio Sendai (JOIR) and Hokkaido Hoso (JOHR).

A Buddhist on Birth Control

Recently Sogen Asahina, Chief Abbot of Engaku-ji (Zen sect) spoke concerning birth control. He said in part, "Buddhism prohibits killing, so after birth we cannot approve of any measure such as disposing of children. I believe that birth control is necessary. For many years I have told couples about to be married: 'Raise three children. If you raise more they will be hard to educate and keep healthy in mind and body. You must be able to take care of yourself also.'" Buddhists believe our human world is determined by "karma," but the present world struggle is not a transcendental one. Human beings should reflect on their own living and work for a peaceful world.

(Daihorin, February 1952)

Korean Church in Tokyo

A new Korean Union Church was dedicated in Tokyo in March.

The church, now the largest Korean-language church in Tokyo, held its first worship service Sunday March. 2. It will serve the Christians among the nearly 500,000 Koreans still living in Japan, thousands of whom are in Tokyo.

The dedication took place in central Tokyo. Among those who were present and offered congratulations to the congregation which had been previously meeting in the Tokyo YMCA were the Rev. E. Otto de Camp, Presbyterian missionary from Pusan, Korea; Rev. Michio Kozaki, chairman of the National Christian Council of Japan; Dr. and Mrs. William Kerr, Civil Information and Education section, SCAP; the Rev. George Anderson, former Mission secretary of the Australian Presbyterian Church now on his way to Korea; Commissioner of the Japan Salvation Army, Masuzo Uemura, and many Korean pastors.

Money for the construction of the church came primarily from the Presbyterian Church in the U. S. A., the Methodist Church in America, and the United Church of Canada.

New Adventist Church Dedicated

An imposing new reinforced concrete Seventh Day Adventist Central Church and Evangelistic Center was dedicated on February 10th. The Church occupies a strategic intersection of the broad avenue which constitutes the approach to the Meiji Shrine (Yoyogi Street) and the Kanjo Highway (30th Street) not far

from the Harajuku Station. Construction cost, according to the Nippon Times (February 8, 1952) was ¥300,000,000. The building includes an auditorium seating 500, rooms for various activities, offices of the Voice of Prophecy Bible Correspondence School, the North Japan Mission of Seventh Day Adventists, the Book-Periodical agency, and city offices of the Tokyo Sanitarium Hospital.

Christian Action

A Christian woman, Miss Sata Takase, a resident of the small town of Namioka in Aomori prefecture decided recently that it was time to act on the matter of "official parties." She resented the after-dark get togethers by city and prefectural officials not only for moral reasons but also because she felt the public was paying the bill.

Takase-san determined upon a plan. She ran for public office as a candidate for Town Assembly, and even though there were only 45 Christians in the town she was elected, and went to work.

Now official parties are on the decrease and Namioka city seems to have a good administrator in its city government. Miss Takase is a non-conformist, but she also has an ability to make impartial decisions and unbiased criticism.

Shrine Worship

A recent issue of the Christian Newspaper (Kirisuto Shimbun) published a statement on freedom of religion by Prince Mikasa, the Emperor's youngest brother. Prince Mikasa's comments followed the controversy which resulted when Mr. Kaneshichi Masuda visited Ise Shrine to honor the Japanese war dead. Prince Mikasa said in part.

"Regarding Mr. Masuda's visit to Ise Shrine, I say that his action was perfectly justified from the standpoint of Japan's new freedom of religion.

"Christian, or otherwise, it depends on the individual whether he wants to worship at the Shrine or not. The important matter is that no one can force another person to go the Shrine. And it is equally important that we don't interfere with those desiring to worship there.

"I am studying the Old Testament from the standpoint of history, and finding it very interesting. It carries the important ideas of the modern world.

"In spite of my study, however, I am not intending to become a Christian in the near future. What the distant future holds is another matter in that it is completely unknown."

From the Japanese Press

(The Kirisuto Shimbun is a Christian weekly: Yubi is the personal publication of Rev. Akaiwa; The Asahi Shimbun and The Yomiuri Shimbun are secular daily newspapers. Sekai Kokka is a monthly magazine, published by the Kokusai Heiwa Kyokai, or International Peace Association.)

Editorial: Year Determining Peace or War

We should not be intoxicated too much with the New Year's wine. This is the year which will determine fair weather or foul for the world. Therefore, to draft a political weather-map will not be meaningless.

It is not difficult to surmise in what direction the world is headed. Britain is led by Mr. Churchill and his conservative party and he is a vigorous promotor of world rearmament. The leadership of the world is held by America, so the fact the Senate hinted at refusing ratification of the peace and security treaties unless Japan accepted rearmament should be noted. We wonder what America has up her sleeve. It is not difficult for us to imagine what course will be taken if General Eisenhower, as it is expected, is elected this year.

The attitude of the Soviet Union is the problem. If Stalin and other political leaders in the politburo should yield and mitigate their policies, peace would come to the world. However, since the free world has come to a deadline, from which it cannot recede, the road to peace will never be paved for the world unless the Soviets yield. But, as such a situation is not anticipated, it is feared that the crisis for World War III will increase and the world may enter into another big war in 1953. If this is true, 1952 is the year to determine the fate of the world and we should make a grave determination. We pray this year will become a year for negotiations for world peace, instead of a year for preparations for war. However, the crisis is considered inevitable. Therefore, although we are firmly determined to do everything possible in our power for the realization of peace, we should determine to make preparation both materially and spiritually for the possible crisis.

(Kirisuto Shimbun, January 1, 1952)

Let's Watch Against Evasion of Constitution

Despite the fact that Article 8 of the Constitution renounces war and prohibits armament, things are moving so much in the direction of rearmament that journalism uses the word "substantial rearmament" to describe the situation. The greatest problem in this connection is that the government seems to be trying to evade the constitutional provision by strengthening and changing the character of the national Police Reserve. It is becoming clear that, since the people are likely to oppose revising the Constitution, the government plans to effect a virtual rearmament by retaining the name "police" while leaving the Constitution intact. Why does not the press and the Diet censure the government for this? Quite aside from the question of rearmament, evading the Constitution, which is the basic law of the nation, is a grave problem. This will undermine the prestige of all laws and, worse still, cultivate a hypocritical attitude among the people.

In the face of this crisis, we must revert to pure democracy. If the government considers rearmament necessary, it should seek public approval for it and take necessary measures to revise the Constitution. Believers in God, let us not become hypocrites. Let us stick to the spirit of Article 8 of the Constitution and watch against further evasion by the government. This is the responsibility of the people. (Kirisuto Shimbun, January 26, 1952)

Anti-Rearmament National Convention Approves Open Letter to Mr. Dulles

American demands from Japan—co-operation, rearmament and recognition of the Nationalist Government of China—were revealed in a speech by Mr. Dulles delivered before a conference jointly sponsored by the Chambers of Commerce of Japan and America on December 14. On the following day, the Anti-rearmament and Livelihood Protection National Convention, sponsored by the National Congress for Promoting Peace was held at the Kyoritsu Auditorium in Kanda, Tokyo. The convention adopted slogans, a "resolution concerning anti-rearmament," a "resolution concerning the promotion of protection of the struggle for livelihood." It approved an open letter, a digest of which follows, addressed to Mr. Dulles.

"We thought that you were a person with lofty ideals because you are a Christian statesman. However, we cannot but be disappointed, disillusioned and

grieved at finding that the stationing of foreign troops and rearmament have been forced inevitably through the treaty which you drafted. We earnestly hoped that you would redouble your endeavor to bring about a reconciliation between Japan and countries beyond the Iron Curtain. For permanent peace, we are absolutely opposed to the armed defense of Japan whatever the pretext may be.

(Kirisuto Shimbun, January 1, 1952)

My Decision for Peace for 1952*

I am determined to exert myself so that the atomic bomb will not explode over our people and that we are not again involved in a war. The Yomiuri Shimbun in its New Year's Day issue printed an article by Prof. Niebuhr supporting rearmament. Dr. Niebuhr ridicules us pacifists saying we are only idealists. But I should say he is the idealist. His article will only be welcomed by those who make exorbitant profits by war or rearmament.

(Yubi, February 1952)

Concerning Peace by Hidenobu Kuwata**

Peace in the Christian sense is fundamentally not the so-called peace of the world, but peace between God and men, and the primary duty of the church concerns the propagation of the gospel.

Dealing with the peace problem in terms of the gospel of Christ, we cannot support those arguments that the peace of the world can be realized through human efforts alone. We who have a deeper insight into the contradictory nature of human beings do not think a warless world will come about easily. This, however, does not prevent us from making efforts for peace. On the contrary, we think we should do our best to prevent war.

Some Christians take the stand of total pacifism like a conscientious objector. We do not think this is the Christian attitude in general. The Bible recognizes the state and the "sword" to stop "evil." Things must not be dealt with only in terms of individuals, but in terms of this world in which one finds himself.

Today the menace to world peace is being accelerated by the ideological confrontation of two worlds. International disputes are brought into domestic affairs causing social conflicts. Contradictions of society should be solved in a

* This unsigned article is presumed to have been written by Sakae Akaiwa, communist pastor and editor of "Yubi" (Fingers).

** A leading Japanese theologian and principal of Tokyo Union Theological College.

peaceful and democratic way. We must oppose the oppression of man's liberty and dignity by totalitarianism.

In our country, rearmament is now a big problem. We are definitely against the "evil" of aggressive war. We cannot support having forces if this is a reactionary movement going against the pacifistic constitution. However, it is necessary, I think, that Japan have forces enough to maintain a democratic order of the country after her independence and to maintain this independence.

(Asahi Shimbun, February 26, 1952)

I Laugh at Rearmament*

"In rearmament Japan is following a reverse course," writes Toyohiko Kagawa in *Sekai Kokka* (February 1952). "It is a shortcut to the fall of civilization, treason against the reconstruction of Japan, treason that is going to provoke the hatred of Manchuria, Korea, China and the Philippines, lose foreign trade markets there, impose heavy taxes on people and consume productive capital by having 15 divisions of land forces, 300,000 tons of naval vessels and 2,000 airplanes."

"Japan should invest the military budget of 200 billion yen into inventions," he says, and continues, "If the militarists should come to wield power we would be driven to prison, approve amendments to the Constitution which would result in suffering for freedom and conscience, and Japan would be a laughing stock before the world. Young men would be conscripted and mothers of boys would have to weep forever. I am against rearmament and the amendments to the new Constitution."

Against Tendency to Deify the Emperor

Premier Yoshida stated in the Diet on January 31st, "People who want abdication are unpatriotic persons." It is a great surprise that after six years of democracy, leaders of the government should hold such a view and should begin to use the word "unpatriotic persons" just as militarists did. Apparently politics is isolated from reality because governmental authorities are ignorant of the existence of a younger generation desiring not only the abdication but also abolition of the emperor system.

The building up of a divine nature for the emperor is not only the aggressive

* *Sekai Kokka* (World State) is edited by Dr. Kagawa.

wishful thinking of a reactionary generation but also a political necessity for fascist elements. Once policies are enforced in the name of the emperor, we may be gagged.

At the cost of surrender, sovereignty resides in the people and for the first time we have achieved independence and freedom as human beings. We must protect this. If sovereignty again leaves the people, if influence gets into the hands of fascist elements and the emperor becomes the moral prop for rearmament, the calamity of the people will be permanent. Deification has unfathomable effects upon the political life of the people. Under the present circumstances, public opinion is the only pressure which can prevent it.

(Yomiuri Shimbun, February 2, 1952)

Letter to the Editor: Is the Ise Shrine Our Ancestry?

As Mr. Kaneshichi Masuda interprets his personal worship at the Ise Shrine as reporting to his ancestors. Is Ise Shrine our ancestor? This is a terrible anachronism and is tinted with a reactionary color. Mr. Masuda says that in worshipping at this shrine he regarded it as the tomb of his ancestors. But since he performed a religious function of "worshipping," he must consider the object of his worship as a deity. Herein lies a danger against which we Christians must guard.

Since Christians are also human, it is significant for them also to commemorate their ancestors, but man does not regard ancestors as an absolute object. It is his aim to praise God through commemorating his ancestors. Even if Ise Shrine is our ancestor, it is meaningless for us to report to the air because the personalities of our ancestors do not exist there. And it will invite the anger of God to deify ancestors through worshipping. Probably people may criticize, saying that this insistence shows the narrow-mindedness of Christians. But this argument is wrong. Faith and the standard of life for Christians are stipulated in the Bible. If our insistence upon the Bible is narrow-minded, it must be said that the Bible itself is narrow-minded. Moreover, Christian evangelism has never been jeopardized throughout history by this insistence. What the Bible requires is the vital problem. (Sensuke Kawashima, clergyman, Sendai City).

(Kirisuto Shimbun, January 1, 1952)

Memorial Services for War Dead after Ratification of the Peace Treaty

In connection with the decision to provide for the security of the bereaved families of war dead, the government reportedly has decided to promote memorial services on a nationwide scale at the time the Peace Treaty takes effect, and has set aside the necessary appropriations in the budget.

Now that the separation of church and state and religious freedom are guaranteed in the democratic Constitution and the Religious Juridical Persons Law, the plan for memorial services under the sponsorship of the central government or local administrative bodies using national funds is provoking doubts regarding the significance and the manner of conducting such services.

At this time when there is a ban on visits to specific religious establishments by public service personnel in an official capacity, the use of school and other public buildings by specific religious bodies for religious functions, and worship at religious establishments by pupils and students,* it is feared that this may entail a return of reactionary ideas such as approving a "theocracy" after ratification of the Peace Treaty. Such being the case, religious organizations are watching the future outcome with a keen interest. The gist of the view of the Religious Affairs Section of the Education Ministry on this issue is as follows:

As to the way of performing memorial services for the war-dead, three Notifications of the Ministry of Education were issued last year based on the principle of freedom of religion and separation of church and state. One issued jointly by the Vice-Minister of Education and the Deputy Chief of the Repatriate Security Board on September 10 last year was entitled "On Funeral Services For War-Dead." A second was issued by the Chief of the Religious Affairs Section on September 28, and is a clearer explanation of the above notification. This was followed on November 7 by a third, issued in reply to inquiries from the Public Welfare Section Chief of Ishikawa Prefecture. It follows as a matter of course that services must be carried out in conformity with these notifications.

Prefacing his directive by saying, "In view of the change in the domestic situation due to the establishment of democracy and sympathizing with the feelings of numerous bereaved families, the following rules shall be applied to funeral services for war-dead, including those held jointly with services for

* For the official Policy see Ministry of Education Notification Bunsho Sho No. 152 (October 25, 1949) Printed on Pages, 173-175.

other war-victims," the Education Vice-Minister gave the following instructions while at the same time stressing the need of respect for religious freedom and cautioning public service personnel against the danger of possible unintentional violation of the principle of the separation of church and state, of propagating and inspiring militarism or ultra-nationalism and of the misuse of these functions by others for political purposes:

"With respect to memorial or funeral services held under the sponsorship of individuals or private organizations, care must be taken so that the below-mentioned acts will be conducted with the purport of expressing condolence for war-victims and sympathy for bereaved families and not extend to inculcation of the militaristic spirit;

1. Attendance at these functions by governors, heads of municipalities, towns and villages and other public servants; the expressing of their condolence and the reading of memorial addresses.

2. The presenting of incense, wreaths, money for incense or wreaths, etc., by local public bodies."

According to the notification issued by the Religious Affairs Section Chief, local public bodies may include as obituary offerings, sacred trees, ambrosia and condolence money, while the reply to inquiries from the Public Welfare Section Chief of the Ishikawa Prefectural Government said, "Although there is no objection to governors and other government officials attending memorial services held under the auspices of Shinto Shrines, to make memorial addresses and offer ambrosia, it is desirable that they do not attend regular services even though they include memorial services, since for them to do so is liable to provoke the people's misgiving as to whether it is not a violation of the principle of separation of church and state."

The above leads us to conclude that memorial services for dead soldiers slated for this spring will not be held on a governmental basis but be observed either under the joint sponsorship of all religious sects or separately according to the form of respective sects. Appropriations set aside for this purpose by the government will be presented as money offerings. No one can force the people at large to participate in the ceremonies.

(Kirisuto Shimbun, February 2, 1952)

Notification Concerning Treatment of Religion in Social Studies

(Bunsho Sho No. 152)

MINISTRY OF EDUCATION

25. October 1949

FROM: ITO, Hideto, Vice Minister of Education

TO: Prefectural Boards of Education:
Prefectural Governors:
Heads of Schools under Direct Jurisdiction
Having Attached Elementary School, Lower
Secondary School or Upper Secondary School:
Heads of National Upper Secondary School:
Heads of National Miscellaneous Schools:

Treatment of Religion in Social Studies and Related Matters in Elementary and Secondary Education

Previously in Hatsu-kyo No. 101 (issued on 9 July 1943) you were urged to pay attention to the guidance of children and pupils in their learning activities in social studies in each school so as not to conflict with the principles stated in SCAPIN 448 (15 December 1945, subject: Abolition of Government Sponsorship, Support, Perpetuation, Control and Dissemination of State Shinto) contained in Memorandum No. 3 issued by the Asst. Adjutant General (CIE) to the Japanese Government on the same date.

After that as a result of inquiries [and] conferences (*kenkyu kyogi*) relating not only to the teaching of social studies but also broadly to matters relating to religion in elementary and secondary schools the following conclusions have been reached. It is requested that each of the following matters be carefully studied and that care be taken to make no mistakes.

1. Concerning visits to shrines, temples, churches and other religious establishments (*shisetsu*) under the auspices of national or public schools.

Under school auspices you must not visit shrines, temples, churches and other religious establishments for the purpose of participation in worship and religious rites (*gishiki*) [or] festivals (*saiten*). The meaning of school auspices (*gakko de shusai suru*) is visiting shrines, temples, churches and other religious establishments by groups (*dantai*) planned by schools or visiting by individual children and pupils on school assignment (*gakko kara kaserarete*).

Visiting shrines, temples, churches and other religious establishments under school auspices for studying national treasures or cultural objects or for other cultural purposes

is permissible under the following conditions:

a. **You must not coerce children or pupils.**

b. While on trips under school auspices, children and pupil groups (*dantai*) visiting shrines, temples, churches and other religious establishments must not participate in the rites and festivals of these religious establishments.

c. When visits under school auspices have been made to shrines, temples, churches and other religious establishments, the teachers or leaders must not give orders to bow or perform other rites.

d. Under school auspices you must not visit Yasukuni Jinja or Gokoku Jinja (including those that were formerly Gokoku Jinja or Shokon-sha) and shrines primarily commemorating the war dead.

2. Concerning the selection and treatment of teaching materials regarding religion in national and public schools.

a. In the light of the educational objective of each course of study (*kaku kyoka*), when necessary it is permissible to include facts about the founders, customs [and] systems (*seido*) of various religions; physical facilities, public welfare and educational activities of religious organizations; various events in the history of religion, etc.

In these teaching materials you must not use expressions which deny as worthless specific religious doctrines, customs, systems experiences, nor evaluate especially highly specific ones. Furthermore, you must not assume that science and religion are incompatible. This (*kono koto wa*) does not prevent attributing natural phenomena to natural causes.

b. In social studies stress must be put on making clear what role religion has played in social life. Also, in an appropriate grade you must teach the meaning of religious freedom on the basis of provisions in the Constitution and other laws.

c. In literature and language textbooks, it is permissible that religious material be included in so far as it is selected [because it is recognized as having literary or linguistic value. However, in handling it, you must take care not to go against the purport [i.e. the basic principle] of such material-selection (*kyozai sentaku*).

d. In guidance in music, fine arts, and architecture you may use as teaching materials works which have received religious influence. Study of the influence of religions on artistic expression is desirable.

e. School libraries may provide books and periodic publications related to religion for reference and study.

f. You may provide for the objective study (comparative study or specialized study) of doctrines, history, philosophy and psychology of various religions in new upper secondary schools as electives, but care must be taken that it does not become religious education in favor of a specific religion.

3. On voluntary religious activities of children and pupils of national and public schools.

a. Outside school hours children and pupils are free as private citizens to participate in rites, festivals and other practices of religious bodies and this applies also to teachers.

b. Pupils of secondary schools also are able to (i.e. may) organize voluntary religious groups as activities outside of regular school hours.

c. For such group activities schools must give the convenience of using school facilities in the same way as is being done for other pupil groups in the school. Also schools must give such convenience fairly to any religious group of pupils without discrimination. Also, it is necessary to make this intention well known in advance. School authorities should have the power of deciding whether or not they will cause the school assembly room, classrooms and other facilities to be used for the activities of pupil groups outside of school hours.

d. Pupil religious groups may request teachers to participate in their activities in a private capacity as advisors or members.

4. Concerning relations between religionists and school education.

a. At national and public schools, it is permissible to invite teachers and believers of religious groups and receive lectures concerning subjects outside the field of religion. In doing such a thing it is necessary in advance to have a clear understanding with them that they must not make an explanation of doctrines or religious rites or propagate these.

b. Teachers and believers of religious groups who are teachers in national or public schools must not appear in the classroom wearing religious garb. Also, it is needless to say, they must follow all rules governing teachers activities and professional duties.

5. In national and public schools, school authorities have direct responsibility for the administration of school buildings. Therefore, in regard to use of school buildings outside school hours by religious groups other than pupil groups, the school authorities should decide [the matter] in the light of Article 85 of the School Education Law.

6. The above does not apply to private schools. Private schools, except that they must not teach militaristic or ultranationalistic teachings, have the freedom to determine their own educational policy and practices regarding all religious education and voluntary activities.

Personals

Compiled by MRS. HOWARD D. HANNAFORD

Special Events

Miss Cecile Lancaster, veteran Southern Baptist missionary, was honored by an audience with the Empress on March 8th. At the suggestion of the Ministry of Education Miss Lancaster was awarded the fifth grade of the Order of the Sacred Treasure for outstanding contribution to the education of women in Japan. Miss Lancaster has long been connected with Seinan Jo Gakuin in Kokura.

Dr. Baker James Cauthen, secretary for the Orient, Foreign Mission Board, Southern Baptist Convention, has made his headquarters in Tokyo since last summer. He has recently returned from a six weeks' survey of Southern Baptist work in Manila, Djakarta, Singapore, Bangkok, Hong Kong, and Taipei. In mid-May Dr. Cauthen will fly to Miami, Florida, to address the closing session of the annual Southern Baptist Convention.

The Japan Baptist Convention and the Japan Baptist Mission will hold their annual pastors' and missionaries' conference at the Mejirogaoka Baptist Church Tokyo, April 2-4. Baptist pastors and missionaries from all over the convention are expected to attend.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, with Mrs. Fry, arrived in Japan March 31st. They will spend one month visiting the various churches of the Japan Lutheran Church, in celebration of the 60th anniversary of Lutheran work in Japan. During their stay, Dr. Fry will address several large gatherings in Tokyo and Kyushu.

Dr. and Mrs. John Calvin Slemph have been visiting the work related to the ABFMS and WABFMS. Dr. Slemph this year becomes the editor of "Missions" magazine.

The annual conference of the missionaries related to the Church of Christ in Japan was held in Tokyo at the Ginza Kyodan Church from April 1st to 4th.

Arrivals

The Reverend and Mrs. Donald M. Wilson (UCLA) and their three children are returning in April to take up their work in Nagasaki again.

Mr. Karl E. Branstad (PE) is back at St. Paul's University, Tokyo, as teacher of music; and the Reverend E. D. Richards (PE) has returned to Kobe as Chaplain at Shoin School.

Mr. and Mrs. Robert V. Graham (PE) and four sons have arrived in Tokyo, where Mr. Graham will teach music at St. Margaret's Girls School.

Expected later in the spring is Mr. J. Earl Fowler, Associate Secretary, Episcopal Board of Foreign Missions, who was a teacher at St. Paul's University before the war. Mr. Fowler is to replace Mr. Henry F. Budd for one year.

Dr. and Mrs. Howard Outerbridge (IBC) have returned to Kwansei Gakuin; and Miss Mabel Whitehead (IBC) is again at Seiwa Jo Gakuin, Nishinomiya.

The Reverend and Mrs. Austin M. Warner (IBC) are new arrivals in Tokyo.

Mr. and Mrs. John Fairfield (IBC) and daughter are arriving in April and will take up their residence on the Kwansei Gakuin campus while attending the Kobe Language School.

Departures

Miss Nellie McKim (PE), an evangelist at Shimodate, left on furlough in January.

Leaving on furlough in the near future are Miss Gladys Spencer (PE) an evangelist at Aomori, and the Reverend John Lloyd (PE) of Kyoto. In June Mr. Henry F. Budd (PE), who has been the Episcopal Church Mission Representative, and Chairman and Treasurer of Inter-Mission Services, will leave on furlough.

Mr. and Mrs. Sedoris McCartney (UCLA) are returning to the States in April for a year of study at Biblical Seminary. Mr. McCartney is dean of Kyushu Gakuin.

The Reverend and Mrs. Richard Drummond (IBC) and their two children have been granted a health furlough on Mrs. Drummond's account, and will be sailing in April.

The Reverend and Mrs. W. A. McIlwaine (PS) and daughter Ellen will leave for regular furlough in June.

Births

David Morgan Deal, October 5, 1951. Parents: Mr. & Mrs. Harold G. Deal (UCLA).

Samuel Jared Taylor, September, 15, 1951. Parents: Mr. & Mrs. A. B. Taylor (PS).

James David Boyle, October 20, 1951. Parents: Mr. & Mrs. W. P. Boyle (PS).

Sara Linda Cogswell, January 5, 1952. Parents: Mr. & Mrs. James Cogswell (PS).

Arthur Paul Baldwin, February 17, 1952. Parents: Mr. & Mrs. Walter Baldwin (PS).

John Richard Clugston, February 18, 1952. Parents: Mr. & Mrs. D. A. Clugston (IBC).

Barbara Anne Brownlee, March 11, 1952. Parents: Mr. & Mrs. R. Wallace Brownlee (IBC)..

Engagement

The engagement of Miss Irene Webster and Mr. William Des Autels has been announced.

Deaths

Lynn Katherine, infant daughter of Mr. and Mrs. John Fairfield (IBC) died January 15, 1952, in New York.

Mrs. A. T. Howard died in Greencastle, Indiana, on January 17th. Dr. and Mrs. Howard were missionaries of the United Brethren Church from 1898 to 1913, residing in Tokyo.

Mrs. John W. Vinson (PS), who was stricken with polio in Kobe in May 1951 and flown to the States in an iron lung, died in Tulsa, Oklahoma on January 22nd. Mrs. Vinson is survived by her husband and two sons, aged 5 and 3. Both Mr. and Mrs. Vinson were of missionary families, Mrs. Vinson being a fourth generation missionary in China.

The sudden death of Dr. G. Ernest Bott on March 5th, brought a deep sense of loss to all his friends and fellow workers, and to the many who had known him through his work in LARA and Church World Service.

Changes of Residence

The Reverend and Mrs. W. P. Boyle (PS) will move April 1st from Kobe to Yamachuden, Komatsujima Shi, Tokushima Ken.

Somehow Mr. and Mrs. Chester F. Galaska (ABFMS) slipped right out of page 85 in the winter *Quarterly*. It is they who will work for the rural evangelistic center at Rifu, near Sendai, after finishing their language study in Tokyo.

Mr. and Mrs. Edward E. Bollinger (ABFMS) with their three children are living at Sone, near Osaka, where they are engaged in evangelistic work.